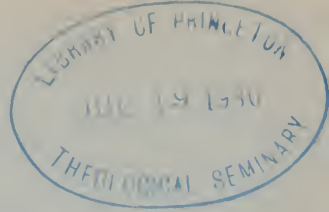






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# The Outlook of Missions



VOLUME XXII

JULY, 1930

NUMBER 7

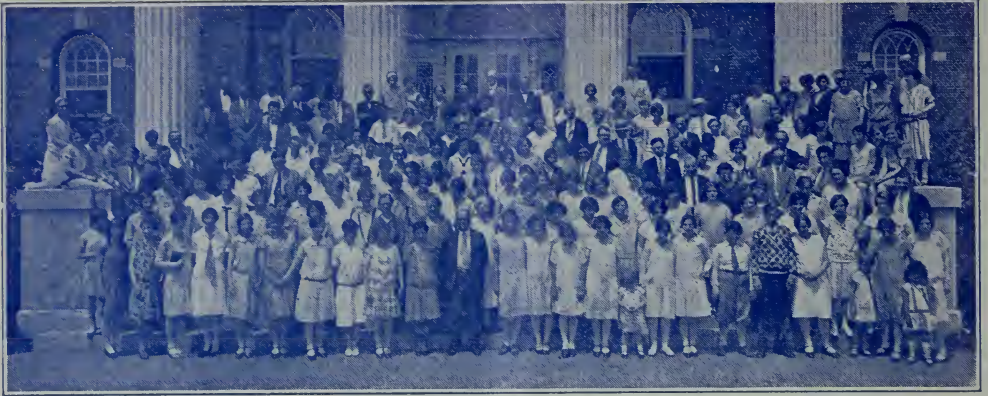
## *Far-famed Matsushima Bay*

**M**ATSUSHIMA, or the "Pine Islands" is one of the "Three Great Sights" in all Japan, the two others being *Nikko* and *Miyajima*. It is east of Sendai, easily accessible, and for fine landscape is most unusual, and well worth a visit from any one who cares for natural scenery. To sail on the placid waters of the Bay, amid the myriad isles with their piercing rocks and pines whose long branches "seek down" to the water, is a most fascinating experience.

The fame of *Matsushima* arose long ago, almost with the first coming of the Japanese to these parts. It is the theme of poets who have raved over the Thousand Pines ever since the seventh century, and they have given to every smallest island an individual name, such as the *Elephant* and the *Turtle*. No spot could afford a finer setting for a *Bible Women's Conference*. It was by the Sea of Galilee that the Saviour loved to be with His disciples.



DELEGATES TO BIBLE WOMEN'S CONFERENCE AT MATSUSHIMA, JAPAN



## *Missionary Conference Time Is Here*

### THIS YEAR'S THEMES

#### FOREIGN MISSIONS

The general theme of the interdenominational study-books this year is "India." Never has there been such a generous and interesting lot of missionary material prepared on a certain country. The Reformed Church has no missions in India; but one-fifth of the people of the world live there and some of the most interesting and important things happening in the world these days occur in India. No one can be an intelligent Christian and not know what is going on in this great country which has been called "The Mother of Religions."

#### HOME MISSIONS

The Home Mission theme is "The Caribbean Islands." These islands are our nearest neighbors to whom the United States is bound by many special ties and for whom our country has always exercised a benevolent solicitude. Very few Christian people of the United States know what should be known about the Caribbean Islands. This religious ignorance is particularly apparent with regard to Porto Rico. Every Christian in America should be intelligent with regard to the religious conditions of the Caribbean Islands and of Porto Rico in particular. The study-books this year will afford a very interesting opportunity of acquainting ourselves with the religious conditions of our nearest neighbors.

### THE CONFERENCE DATES

HOOD COLLEGE .....	Frederick, Md.....	July 12 to July 19
BETHANY PARK .....	Indianapolis, Ind. ....	July 12 to July 19
KISKIMINETAS ACADEMY .....	Saltsburg, Pa. ....	July 17 to July 27
HEIDELBERG COLLEGE .....	Tiffin, Ohio .....	July 19 to July 25
CATAWBA COLLEGE .....	Salisbury, N. C. ....	July 19 to July 25
URSINUS COLLEGE .....	Collegeville, Pa. ....	July 26 to Aug. 2
THEOLOGICAL SEMINARY .....	Lancaster, Pa. ....	Aug. 2 to Aug. 9
MISSION HOUSE .....	Plymouth, Wis. ....	Aug. 9 to Aug. 16
ZION CHURCH .....	Buffalo, N. Y.....	Sept. 18 to Sept. 21

Note these dates now and make arrangements to attend one of these Conferences.

For Particulars Address

REV. A. V. CASSELMAN, D. D., Department of Missionary Education,  
Room 417, Schaff Building, 1505 Race Street, Philadelphia, Pa.

# The Outlook of Missions

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# The Quiet Hour

JULIA HALL BARTHOLOMEW

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Covet earnestly the best gifts; and yet I show you a more excellent way.  
—1 Corinthians 12:31

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Do not pray for tasks equal to your powers;  
pray for powers equal to your tasks! Then  
the doing of your work shall be no miracle, but  
you shall be a miracle.

—PHILLIPS BROOKS.

“Speak, Lord, in the stillness,  
While I wait on Thee!  
Hushed my heart to listen  
In expectancy.”

Insistence upon the impracticability of the  
morality of Jesus is in effect the assertion of  
the supremacy of the economic appetites over  
the rest of life.

—HARRY F. WARD.

For I am haunted night and day  
By all the deeds I have not done;  
O unattempted loveliness!  
O costly valor never won!

—MARGUERITE WILKINSON.

We must be begotten of God, and must over-  
come by faith in the unseen.

—F. B. MEYER.

Choose the pure,  
And look where the healing waters run,  
And strive and strain to be good again,  
And a place in the other world insures,  
All glass and gold, with God for its sun.

—ROBERT BROWNING.

Only ideals, enterprises and enthusiasms great  
enough and spiritual enough to lift men out of  
and above our vast material and selfish interests  
can save us.

—JOHN R. MOTT.

I want you to share the world's pain and the  
world's sorrow, and some way, somehow, in it  
you will find something that will make your  
heart sing.

—E. STANLEY JONES.

I have seen many thousands of Christian peo-  
ple in all lands, but I have never seen a land so  
full of the religion of Christ that it could be  
called justly “a Christian land.”

—WARREN A. CANDLER.

When you come to analyze the world's dis-  
tress you will find that it is almost all due to  
the selfishness of ordinary lives like yours and  
mine.

—PAUL SCHERER.

And the white yearning after God,  
And the deep happiness in fruitful sod  
Show the fine plenitude his soul has found.

—ANGELA MORGAN.

What can be more encouraging than to find  
the friend who was welcome at one age still  
welcome at another?

—ROBERT LOUIS STEVENSON.

“Days change so many things—yes, hours;  
We see so differently in sun and showers.  
Mistaken words tonight  
May be so cherished by tomorrow's light!”

We are thus ever in last hours because no  
hour is without its importance in its relation  
to other hours, and because no hour comes twice  
to us.

—J. R. MILLER.

The Lord of Love came down from above, to  
live with the men who work.  
This is the rose that He planted, here in the  
thorn-cursed soil—  
Heaven is blest with perfect rest, but the bless-  
ing of earth is toil.

—HENRY VAN DYKE.

The insincere man unconsciously but surely  
loses all power of sincerity and becomes self-  
imprisoned.

—J. STUART HOLDEN.

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## The Prayer

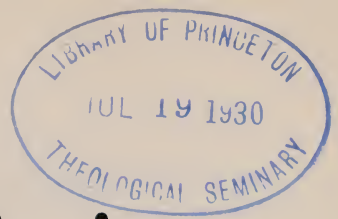
WE beseech Thee, O Lord, that Thou wouldst keep our tongues from evil, and our lips from  
speaking guile; that, as Thy holy angels ever sing Thy praises in heaven, so with our tongues  
may we at all times glorify Thee on earth.—Amen.

—ROMAN BREVIARY.

# The Outlook

VOLUME XXII  
JULY, 1930  
NUMBER 7

# of Missions



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OUR MOTTO: *The Church a Missionary Society—Every Christian a Life Member*

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## ***The Missionary Conference a Magnificent Opportunity***

REV. ALLEN R. BARTHOLOMEW, D.D.

GREAT problems are pressing for solution in order that the Church of the Living God may grow and prosper in the coming years. One of these problems is, a right understanding of the functions of the Church. Leaders have been busy in finding means and methods for *doing something*, but do they and we fully realize what it is that the Church ought to do? Is it a mere truism to say that the primary mission of the Church of Christ is *Missions*, at home "and unto the uttermost parts of the earth?" The work that Jesus came to do was of a purely spiritual and benevolent character. He went about doing good among the people. His mission was to reveal the loving heart of the Father and to redeem the sinful hearts of His children. To accomplish this He laid down His life on the Cross. As His followers we are to carry on. We are not to be careful about "many things," but about the *one thing* needful. The salvation of souls is the task of the Church, and the work of Christians. If one may judge from results, our own labors have been pitifully small. Of old it was said, "Israel doth not know, my people doth not consider." Is this not only too true of many of us, who ought to know and who will not consider?

Laying aside all sentiment, the Christian Church in America is face to face with the most daring challenge in her history. It is no less than the conquest of the whole world for Jesus Christ. No wonder that men of faint heart and faltering step are baffled at the prospect. Thanks be to God, there is an army of heroic souls who are conscious of the latent power of the Gospel and the tri-

umphant destiny of the Church of Christ. They believe that the Lord "has made bare His holy arm in the eyes of the nations." A new era is being born out of the tragedy of our past neglect. The Spirit of the Lord is upon us. We have felt anew His presence and power during this Pentecostal Year. There is in the mind of God's people the strong and impelling conviction that they must now arise and shine in the strength of their all-conquering Lord.

*Prince Albert used to say to young men—"Find out God's plan in your generation, and then beware lest you cross it; but fall promptly into your place in that plan."*

That young and old may find out the divine plan for them in their day and generation is the purpose of the Summer Missionary Conferences. At these annual retreats is given an opportunity for teachers and students to study the present-day problems of the Church. A week thus spent in the fellowship of kindred spirits cannot fail to leave its impress on the mind and heart. Never before have young men and women been more eager to seek out new paths, and to discover fresh approaches to old truths.

The Church needs the youth to accomplish its God-given task in the world. The youth need the Church in order to develop the strongest characters and to live the noblest lives. Let us not be discouraged with our Church. It is rich in faith and good works. It is stronger now than ever. It is not a sinking ship, on the vast sea of humanity, without chart or compass, pilot or sails, supplies or anchor. The very genuineness of it is the best omen for its stability. It is ready for hard work, and the work is not wanting.

## *A Tribute to Elder Henry M. Housekeeper*

By REV. ALLEN R. BARTHOLOMEW, D.D.

*(At the Memorial Service Held in Trinity Reformed Church, Philadelphia, Trinity Sunday, June 15, 1930)*

My dear Friends:

No one need extol, in your presence, the life, character, and labors of Elder Henry M. Housekeeper, whom you have all loved so long and lost awhile. There is an absence of a face in this sanctuary that was dear to you; there is a silence to a voice that was music to your ears. Everyone knew him. Everybody loved him. There was a personal magnetism, an inborn kindliness and a passionate sympathy that drew and held men to him. He had a simple faith, unswerving, enthusiastic, and in the strength of it he lived and died for his Redeemer. No task was too great for his willing soul to perform. He gladly spent and was spent that men might know the way that they must take to dwell with God.

For a full period of thirty years I have lived in very close fellowship with this friend of God. He found a warm place in my heart, and I know I had a warm place in his. We were often in each other's presence, and he was always an inspiration to me. He was ever ready



ELDER HENRY M. HOUSEKEEPER

with a warm welcome whether we met at his home, in this church, or on the street. Few members could be more loyal than he to the Reformed Church. No one took a deeper interest in all her Boards and institutions.

Father Housekeeper, and it is appropriate on this Father's Day to call him by that endearing name, Father Housekeeper was more to Trinity congregation and to our Church than voice can utter or pen can record. He did not develop his giving along a single line of benevolence. His contributions were as numerous as the appeals for help. Whenever he heard the cry of need, he felt his compassion rise. He was a full-orbed Christian. His name appears on many Boards of the Church, and his wise counsel and financial aid have proven a rich blessing. As I recall the many notable gifts to Missions, Home and Foreign, to educational and benevolent institutions, and to this congregation, I am ready to acclaim him as a shining example of a steward of God, who gave away in his life time as much, if not more, than he left to his loved ones. "More for others than for self" finds a living illustration in his life.

Our sainted brother enjoys the distinction of having been the second largest contributor in our Church to the cause of Foreign Missions. The work in Japan was dear to his heart, especially North Japan College, so dear to Dr. and Mrs. D. B. Schneder. Secretaries and missionaries could approach him and dear Mrs. Housekeeper in full confidence that in them they had warm, sympathetic, and helpful supporters.

The Housekeeper Memorial Social Hall at Sendai, Japan, stands as a monument to the beautiful character of his life's companion, who was Sarah A. Frick. Such an example of a great sacrificial gift should inspire others to similar acts.

You will bear with me for a moment when I refer to the special meeting of General Synod at Altoona, in March,



1919, at which time Elder Housekeeper was present, as also five new missionaries who were ready to go to Japan and China, but the Board was lacking in funds to send them. Pledges were taken, and my beloved brother was one of the first to respond. Owing to serious illness I could not attend. A few days after his return home, he wrote, "Will confirm my pledge by enclosing my check for \$100, which is the amount I mentioned at Altoona. Yes, it was a great meeting and I think if we had your presence with your enthusiasm the purse strings might have opened still further. There was certainly an outpouring of the Spirit of God which opened the hearts of the people."

My friend and brother Housekeeper was a man of few words but rich in good works. He was a model Christian, a gentleman of the old school, kind and faith-

ful, good and useful. He was quiet in demeanor, modest in apparel, and gracious in dealing with his fellowmen. As a consistent churchman he may be held up as a worthy pattern to the youth in our day.

Trinity Church has never had a more regular attendant at all its services. Though in later years, when sight was failing, he had to depend on the guiding hand of a devoted daughter, yet he could be found in his place at church and Bible School. He will be an abiding presence in this sanctuary, and his influence will remain as a lasting benediction to the coming generations.

To all of us who mourn the loss of this faithful servant of God and dear brother in Christ, may the prayer of our lips ever be, "Lord, grant us grace to leave behind us as sweet and precious and perpetual a memory."

### ***Warm-Hearted Dr. Grenfell in Frozen Labrador***

By CATHARINE J. HEINEY, Miamisburg, O.

*Awarded Second Prize in Group B (12-14 years) in the 1930 Stewardship Essay Contest*

ONE of the best examples of stewardship in the present day is found in the life of Sir Wilfred Grenfell, who is giving his all to his Master, through service in frozen Labrador.

While preparing for his life work he resolved to do what Christ would have him do, as a doctor. When he passed the last of his examinations he was asked to minister to the fishermen in Great Britain. He remembered his pledge and accepted the call.

After six years of work with the fishermen he heard the call, "Come over to Labrador and help us."

Early in the summer of 1892 he went aboard the *Albert*, resolving to give his time, talents and money to the people of Labrador.

After arriving at St. John's Harbor he visited and explored the Labrador Coast. He found the people to be poor, energetic fishermen. He also found them sadly in need of medical care. Many of the people died for lack of treatment.

As he sailed along the coast in the *Albert*, (later another ship, the *Strath-*

*cona*) which was equipped to minister to the needs of the people, he treated thousands of patients. Those who could not be treated at home were taken on board the ship and taken to a hospital for the necessary treatment. (This was not possible, however, at first because of the lack of a hospital.) Wherever he went, his name spelled gladness and relief for the people.

During the winter months Dr. Grenfell made his visits by dog team and sledge, often risking his own life among floating blocks of ice and other perils in order that others might live.

One example of him risking his own life for someone else is given in the following sketch. He was called to minister to a dying woman more than sixty miles away. There was a fierce snow-storm raging and he had no regular team of dogs, as his own team was in use. He waited for nearly twenty-four hours, until he could have his own team for the trip. To make a short-cut he crossed a frozen bay, and just as he was about across, the ice crumbled. He was

marooned on a pan of ice with his dogs. He finally killed three of his dogs and used their furs for his protection. He was finally rescued, finished his trip, and saved the life of the young wife.

However, before he had been in Labrador very long, he realized the need of a hospital. It was a short while after he had realized the fact, that a hospital was presented at Battle Harbor, which later proved to be a great blessing. Orphan-ages also were in demand. Two orphan-ages and one small boarding school were later established, much to the gratitude of Dr. Grenfell. About a year after the hospital at Battle Harbor had been dedicated, another was given to Dr. Grenfell and his workers at Indian Harbor, nearly two hundred miles north of Battle Harbor.

Although Dr. Grenfell was sent over as a Labrador doctor, he did not touch upon the Labrador coast only. He often visited the shores of northern Newfoundland. Here he was as gladly received by the people, as in Labrador.

The Eskimos, he later related, proved to be very brave patients. One girl had allowed a bone to be cut out of her great toe without wincing when it was done. Dr. Grenfell very rarely had to give an anesthetic when operating upon an Eskimo. It was often the case, when he had relieved a non-English-speaking Eskimo, that he would thank him much as

a dog thanks his master for a kind deed done to him, not by words, but by his facial expression.

As the Eskimos enjoyed merriment, Dr. Grenfell would often join them in the evening, around the fire in their hut and participate in songs, jokes and tales.

In this way he has used his life. He gave his services and asked no pay for any of them. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven."—Matthew 6: 19, 20.

He gave others the advantage of his training (Medical and Spiritual). Although he was not a minister, he held services, whenever possible, to heal their bodies spiritually. "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."—2 Cor. 9: 6.

He was the happiest when ministering to others. Christ said, "I came not to be ministered unto, but to minister."

Although he is now over sixty-five years of age, he still spends a great part of his life in Labrador.

Thus he did not hide his candle under the bushel, but put it on top of the bushel, letting its light guide men in the right way.

### *Tune Award for New Missionary Hymn*

The prize of \$100 for the best musical setting for the new missionary hymn, "Eternal God, Whose Power Upholds," written by Prof. Henry Hallam Tweedy, of Yale, was won by Rhys Thomas, a well-known composer of Cricklewood, London, England, President Benjamin S. Winchester of the Hymn Society has recently announced.

The judges who selected Mr. Thomas' tune "Sarah" from 1300 tunes submitted consisted of T. Frederick H. Candlyn, a

composer, of Albany, N. Y.; Prof. Waldo S. Pratt, of Hartford Theological Seminary; and Dr. Harold W. Thompson, head of the Music Department of the Albany State Normal College. Musical compositions submitted in the contest came from almost every state in the Union, from every Province in Canada, from England, Irish Free State, Ulster, Scotland, Japan, China, Siam, India, Assam, Malay States, Venezuela, France and Hawaii.

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*"I do not want to miss one copy of THE OUTLOOK OF MISSIONS. I think it gets better with every number."*

MRS. H. SUMMERS, Walkersville, Md.

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# Home Missions

CHARLES E. SCHAEFFER, EDITOR

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## *The Patriotic Factor in Home Missions*

By THE REV. CHARLES E. SCHAEFFER, D.D.

THE motives which give urge to the Home Mission enterprise are various. The dominating impulse is, of course, spiritual. This lies at the basis of all missionary work at home or abroad. The love of God and our love for God constrain us in this task. But there are other elements which enter in. One of these is our love of country and our loyalty to the nation of which we form a part. It is our prayer that America may be a Christian nation which impels us to carry on this spiritual enterprise. But this is a far larger and more difficult task than some are wont to imagine. It is one thing to make Christians out of Americans and it is quite a different thing to make America Christian. The subject takes us back to the fundamental conception of the American State.

There is no doubt whatsoever that the founders of the American nation sought to establish it upon a basis on which Church and State should be entirely separate one from the other. The American nation was founded upon pure secularism. The name of God does not appear in its Constitution. The words, "In God We Trust" are stamped upon our minted coin, but that fact is not a part of our fundamental law. In many other countries a wholly different situation obtains. In Old Testament times the nation assumed the religion which the King himself accepted. If he followed Jehovah the nation followed Him also. In some European countries today there is an intimate relation between the Church and the State. The State in large part supports the Church and not infrequently makes laws for the Church. In Hungary, for instance, the leaders of the Church, both Protestant and Catholic, have a seat in Parliament and a voice in shaping the legislation of both the Church and the State. One can readily see how closely

related these two institutions are, and how vitally the State is interested in the Church. At birth the child becomes not only a citizen of the State but also a member of the Church. But in America it is not so. Here Church and State are separate. The child becomes a citizen of the State by birth but a member of the Church only by choice. The two sustain no relation to each other. Consequently out of a population of 120,000,000, there may be only 50,000,000 identified with the Church.

Religion and patriotism, therefore, do not seem to have much in common. They appear to go their separate ways. But in reality there is a very vital and intimate relation. Organized separately as these institutions are, they nevertheless influence each other in many ways. They cannot be wholly divorced from each other. But their relationship is dynamic rather than organic. Religion is a diffusive spirit which must penetrate and pervade all areas and aspects of human life. The same persons who are members of the Church are at the same time citizens of the State. It is the business of the Church to make Christian men and women who will live their religion as citizens of the State. It is through Christians that the ideals of the State will have to be formed and made effectual. Christians themselves form a social order in which those principles which they espouse must find expression and application. Technically America will never be a Christian nation, but essentially it may and ought to be such.

Patriotism and religion are related very much like body and soul in a human being. They are separated yet they interact one upon the other. The Church cannot make the laws for the State, it cannot enforce the laws which the State makes. That the State alone can do, but

it can inspire its own members with the spirit of obedience and thus aid in the observance of the laws.

The Church cannot outlaw war. It cannot declare it a crime. That the State must do, but the Church can lift its voice against the evils of war and inspire its members with the love of peace and the spirit of universal brotherhood. Religion, then, must be an inspirational force in the national life; it can be a teaching factor; its chief mission is the building of character into a fellowship in which the mind and spirit of Christ are regnant. The highest form of patriotism then ex-

presses itself in a Christlike life and in a national and social order in which Christian principles obtain.

This is the patriotic motive which underlies the Home Mission enterprise. It is a far-reaching undertaking. It is a task of stupendous proportions which should challenge the best that lies within us. They said of the Centurion: "He loveth our nation and hath built us a synagogue." Here patriotism and religion walk hand in hand. One is the handmaid of the other. He that loveth our nation, let him love Christ also. And he that loveth Christ, let him do all he can to make the nation Christian.

### *Religion and Patriotism*

REV. WM. F. DELONG, D.D.

**A** GAIN we are privileged to celebrate Independence Day. It is the celebration of the birth of our nation. It marks an epoch in the world's history.

On Independence Day two thoughts should occupy every true American mind: the power of a religious purpose as manifested in our national life, and the future of our great country provided she is loyal to God.

To tell the story of Jewish history and leave out religion is impossible. In every page of that history God lives and moves. To tell the story of American history and leave out religion is equally impossible. In every page God lives and moves.

As we read American history we cannot help but be impressed with the faith and sacrifices of our forefathers. As patriotic sons and daughters it behooves us to remember with reverence the sacrifices made by the fathers in the establishing of the institutions that have made this country what it now is, and to erect altars on every hillside and along every river until praise goes up to God from millions of hearts. Their great devotion to their God and love for their country led them to do all this.

In this day when there are so many attractions and detractors, it becometh every true citizen to be inspired with the same devotion to God and love for country. There is need for a patriotism such as the world perhaps never saw before,

which will impel the Christian Church to go forward and make war on all law-breaking and law-evading organizations, with the feeling that though our work be difficult and well-nigh impossible in our own strength, yet by the grace which God giveth we may look for success in following our glorious motto: "God and our country."

A story is told that many years ago, after a hard fought battle, wherein the valor and heroism of the soldiers were made apparent, the victorious commander presented his soldiers with a medal bearing the name of the battle and the simple words, "I was there." The soldiers received and prized these medals far more than had they been of the finest gold and studded with priceless jewels.

After almost two thousand years of warfare we are still in the midst of the greatest battle of the ages, not of swords, but of ideas and principles. Shall this country be Christian or pagan?

A few years ago a noted American made a trip around the world, not for pleasure alone but to study the different peoples, their customs and habits. Upon his return home he made many addresses about his trip. In one of his addresses he made the very significant statement—"In all my travels I have not discovered any place three miles square where it would be safe for me to leave my wife and children unless the Gospel of Jesus

Christ is preached in that area." Only in such a place can we have true liberty.

We all love our flag. Wherever we see it wave it inspires us. Shall this flag wave in the years to come as the emblem of union and the cross of Calvary? With confidence in Him who said, "I will take you to me for a people, and I will be to

you a God, and ye shall know that I am the Lord your God."

"We gird us for the coming fight,  
And strong in Him whose cause is ours,  
In conflict with unholy powers,  
We grasp the weapons He hath given,  
The light, the truth, the love of Heaven."

### Notes

Rev. L. Harrison Ludwig, pastor of Grace Mission, Sioux City, Iowa, reports: "The principal event of the month of May was the meeting of the Lincoln Classis. That meeting has done us as a church a tremendous amount of good. The meetings with Dr. Schaeffer, Dr. Horning and Dr. Bolliger were very profitable and the attendance by the members of our own congregation was very fine."

\* \* \*

Bethany Mission, Butler, Pa., of which Rev. Frank Hiack is the pastor, was the only church in Allegheny Classis to pay on its Apportionment Arrearage in 1929.

\* \* \*

The First Hungarian Mission of Gary, Indiana, of which Rev. A. Bakay is the

pastor, had two special events during the month of May. Mother's Day was observed with appropriate services in the morning, while in the evening the Christian Endeavor Society and the Sunday School entertained in honor of their Mothers. Memorial Day was observed by a fitting service held in Oak Hill Cemetery. These services were all very impressive and helpful.

\* \* \*

Grace Mission, Canton, Ohio, is trying the experiment of combining the Sunday School and the morning preaching service. The pastor, Rev. Edward G. Klotz, reports that it has worked out very satisfactorily so far and has brought up the attendance considerably.

\* \* \*



GRACE REFORMED CHURCH AND PARSONAGE, CANTON, OHIO

The Carrolton Avenue Reformed Church, Indianapolis, Indiana, of which the Rev. E. G. Homrighausen is the pastor, did not wait until July 1st to go to self-support, but took this step May 1st, 1930. The Board extends its heartiest congratulations to these people upon the splendid spirit shown by them in thus assuming the entire support of their work. \* \* \*

The editorial office of "In Green Pastures" is the Rural Department of Bangor Theological Seminary, Bangor, Maine, Ralph S. Adams, Editor. No. 1 of Vol. 1, April, is an interesting little leaflet and includes, among other items, the rural courses in the five Seminaries: Hartford, Yale, Newton, Boston, Boston School of Religious Education, Bangor.

### *Citizenship Status of the Indians*

By FLORA WARREN SEYMOUR

*Member, Federal Board of Indian Commissioners*

“ONE of the questions most often asked by those who have any acquaintance with Indian matters is as to the citizenship of the Red Man. The impression prevails widely that no Indian is a citizen. The exact opposite is the truth. All Indians are citizens, without exception.

“Until about six years ago about two-thirds, roughly speaking, were citizens, under special enactments of one sort and another running over many years. But the passage of the act of June, 1924, extended citizenship to all those who had not already attained it.

“The real crux of the question lies in the confusion the average person makes of citizenship with voting. Citizenship is conferred by the Federal Government; the right to vote is dependent upon the rules and laws established by the State in which one lives.

“Minors are citizens; but they are not voters. Women have always been citizens; but only recently have they all received the ballot.

“On the other hand, there are voters who are not citizens. Sioux Indians in North Dakota voted for 30 years before they were pronounced citizens of the United States.

“A generation ago there were many States where immigrants might vote on ‘first papers.’ Suffrage and citizenship are by no means synonymous.

“Whether a given Indian is a voter, therefore, is a question to be answered according to his conformity to the requirements of the State and district in which he lives. That the great majority of adult Indians are either potential or

actual voters, is undeniable.

“How many of them translate that potentiality into actual voting, is another question, and one that could be answered only after long and patient inquiry.

“The other feature of this question which causes confusion is that of lands or personal property still held in trust by the Government for the Indian. The average person assumes that citizenship and the restriction against selling one’s land are incompatible. He is forgetful of the innumerable instances of property left under trust to white citizens.

“The Supreme Court of the United States has long since decided that wardship and citizenship are perfectly compatible with one another, and that the fact of citizenship has no effect whatever upon the question of the title to trust property.

“Yet I heard a former president of the American Bar Association question this fact until confronted with the Supreme Court decisions. There is scant wonder that the average person finds the situation puzzling.

“The trouble is that the rights of citizenship have never been clearly defined for either white man or red. Other than the right to obtain a passport when traveling to a foreign land, it is hard to say what specific privileges citizenship confers upon any of us.

“It meant a great deal more in the older days when there were fierce and burdensome discriminations against aliens. Today, when aliens receive so much milder treatment, there is very little to point out in what their lot differs from that of a citizen of our land.”

### *Startling Facts*

OUT of every hundred persons over 13 years of age in the United States there are today 55 church members, just as there were ten and twenty years ago; only 52 per cent of the rural inhabitants belong to church as compared with 58 per cent of the people living in cities; and nearly half the Protestant ministers are not graduates of either college or seminary.

These facts, and many others that upset commonly-held opinions regarding the status of the Church, have been brought to light in an extended independent analysis of both published and unpublished Census data made for the Institute of Social and Religious Research by Dr. C. Luther Fry, who also prepared the official analysis of church figures for the summary volume of the *1926 Census of Religious Bodies* which is soon to be published by the Government.

In the report of his findings issued by the Institute under the title, "The U. S. Looks at Its Churches," Dr. Fry shows that at least 62 of every hundred adult church members belong to a Protestant Church, while 30 are Roman Catholics, and 6 are Jews. Women predominate in church membership; 48 per cent of the males of the country over 13 years of age, and 63 per cent of the females being members.

There is not a single state in which either Jews or Roman Catholics constitute a majority of the inhabitants, but there are nine southern states in which the Protestants make up more than half the population. The record, however, is held by Utah, where more than 82 per cent of the people are members of the Church of Jesus Christ of Latter-day Saints.

One of the most arresting discoveries made by the study is that so large a proportion of ministers have had little or no academic training. More than three-eighths of the ministers of the 18 largest white denominations, including the Roman Catholic, and more than three-fourths of the ministers of the three leading Negro bodies, are not graduates of either college or seminary.

In its investigation of the training of ministers, the Institute caused an analysis to be made of hitherto unpublished Census returns from the 105,000 ministers of the 21 leading denominations, representing three-fourths of the churches in the United States, including those of the Roman Catholic Church.

Of the 71,500 ministers of the 17 white Protestant bodies studied, almost 29,500, or 41 per cent, did not claim to be graduates of either college or seminary, while only 33 per cent claimed to be graduates of both.

"The Roman Catholic Church," the report says, "makes a far better showing, and the Negro bodies a far worse showing. Instead of 41 per cent falling into the group of non-graduates, only 6.6 per cent of the Roman Catholic priests were so classified. On the other hand, 68 per cent of the priests claimed to be graduates of both college and seminary.

"Of the ministers of the three Negro denominations, 78 per cent reported themselves as not graduates of either college or seminary, while only 7.4 per cent claimed to be graduates of both."

Among Protestant bodies, rural-urban differences are especially striking. Of the 25,000 city ministers among the 17 white denominations, only 20 per cent reported that they were not graduates of either college or seminary, as compared with 53 per cent of the 46,000 country pastors; while 52 per cent of the city, and only 23 per cent of the country pastors were graduates of both.

In 1926, when the last religious census was taken, the value of church edifices, not including church-owned property used for purposes other than religious service, was equivalent to an investment of \$48 for every person over 13 years of age in the United States, a sevenfold increase in the preceding 76 years. In 1850 the investment was only \$6.44 for every adult.

Yet in relation to the population the number of churches has been decreasing. In 1906 there was a church for every 270 inhabitants over 13 years of age, in 1916 there was one for every 300, and in 1926 one for every 334.

Nevertheless the analysis of the census returns from the 172,000 churches of the 21 selected denominations shows that only half had pastors with but a single charge, while 4,130 reported that their pastors were serving seven or more churches.

Church expenditures, which represented \$8.70 per adult member in 1916, amounted to \$18.44 in 1926; and even when this figure is adjusted to allow for changes in the price level during the past decade, it becomes \$13.06, or an increase of 50 percent in the purchasing power of the church member's average annual contribution.

Sunday-school enrollments have been increasing less rapidly than formerly. In 1906 the pupils in Sunday-schools were

equivalent to 40 per cent of the youth population under 19 years of age. By 1916 this per cent had reached 48, but is now 44.

The Roman Catholic Church has had a decided decline in the number of Sunday-school scholars along with a definite increase in the enrollment of its parochial schools. From 1906 to 1926 the rate of increase in the enrollment of parochial schools was nearly twice that of public elementary and secondary schools.

Within recent years there has been a significant tendency for Protestant bodies to combine. Between 1916 and 1926 no fewer than 18 denominations were involved in mergers and amalgamations.

### **Church-Building Funds**

J. S. WISE, *Treasurer*

AT the close of the year 1911, the Board of Home Missions had 239 Church-building Funds enrolled. The former Bi-Synodic Board had 64 similar Funds, total 303. These have grown to 1,117 from January 1, 1912, to June 1, 1930—a very creditable showing. The effects of the world-war upon all of life is tremendous. Our mode of living, our thinking, our social and religious contacts are changed completely. Everything is done on a much larger scale than formerly. All this affects and raises the "cost of living." Naturally these changes likewise have their effect upon the income of the Board, particularly in the giving of Church-building Funds.

About a year ago we passed the 1100 mark but the average receipt of one Fund per week is no longer maintained. We can report the receipt of only 17 new Funds for the last twelve months. The enrollment of Fund No. 1100 gave us an unusual thrill. It means much in Church-building Fund history. The first Fund was raised by ten subscriptions of \$50.00 each and the record reveals that the first contribution of \$50.00 toward it was given by the Woman's Missionary Society of Martinsburg, W. Va., per Rev. J. A. Hoffheins, D.D.

May I appeal to all pastors to present the Church-building Fund idea, to their

people, in sermon or otherwise. The present generation is not familiar with what has been accomplished, neither with the possibilities these Funds possess in making a permanent contribution to the development of Christian character. The following Funds beginning with No. 1100 have been received during the last year:

No. 1100—The Rev. J. A. Hoffheins, D.D., Church-building Fund of \$500. Contributed by Friendship Circle of Christ Reformed Church, Martinsburg, W. Va. Invested in Hungarian Reformed Church, Los Angeles, Cal.

No. 1101—The Rev. Lewis Reiter Church-building Fund of \$500. Bequest of Mary Jane Reiter, Harrisburg, Pa., in honor of her husband. Invested in Faith Reformed Church, Philadelphia, Pa.

No. 1102—The Hungarian Gift Church-building Fund of \$500. Contributed by the W. M. S. G. S. (Fund No. 106). Invested in Hungarian Reformed Church, Los Angeles, Cal.

No. 1103—The William A. and Lizzie K. Rohrbaugh Church-building Fund of \$500. Contributed by William A. Rohrbaugh, Lineboro, Maryland. Invested in St. Luke's Reformed Church, Wilkes-Barre, Pa.

No. 1104—The Reuben and Eliza Mumbauer Memorial Church-building Fund of \$500. Contributed by Mrs.



Sarah Schwenk, of Lansdale, Pa., in memory of her parents. Invested in Faith Reformed Church, Philadelphia, Pa.

No. 1105—The Southwest Ohio Classical Gift Church-building Fund of \$500. Contributed by the Southwest Ohio Classis of Ohio Synod and given to the Corinth Boulevard Reformed Church, of Dayton, O.

No. 1106—The Joseph L. Rader and Family Church-building Fund of \$500. Bequest of their daughter, Amanda E. Rader, Williamsport, Pa., in loving memory of the family. Invested in St. Luke's Reformed Church, Wilkes-Barre, Pa.

No. 1107—The Simon C. and Elizabeth C. Nusbaum Church-building Fund of \$500. Contributed by Mrs. Elizabeth C. Nusbaum, of Westminster, Md. Invested in St. Luke's Reformed Church, Wilkes-Barre, Pa.

No. 1108—The Jacob E. and Martha B. Ranck Church-building Fund of \$1,000. Contributed in loving memory by their daughters, Emma H., Elizabeth H. and Mary A. Ranck, Lancaster, Pa. Invested in Hungarian Reformed Church, Los Angeles, Cal.

No. 1109—The Harry G. and May H. Hitner Memorial Church-building Fund of \$500. Bequest of May H. Hitner,

Pottstown, Pa., in memory of herself and husband. Invested in Faith Reformed Church, Philadelphia, Pa.

No. 1110—The James G. and Rebecca K. Evans Church-building Fund of \$500. Bequest of Rev. John M. Evans, late of Spring Mills, Pa. Invested in Faith Reformed Church, Philadelphia, Pa.

No. 1111—The L. H. and Mary Fulmer Church-building Fund of \$500. Contributed by Bennett R. Fulmer, Greensburg, Pa., in memory of his father and mother. Invested in Faith Reformed Church, Philadelphia, Pa.

No. 1112—The Jonathan E. and Harriet Dundore Church-building Fund of \$500. Contributed by Rev. and Mrs. Paul J. Dundore, Greenville, Pa., in memory of his parents. Invested in Faith Reformed Church, Philadelphia, Pa.

No. 1113 — The Israel's Reformed Sunday School Church-building Fund of \$500. Contributed by Israel's Reformed Sunday School, Paris, Ohio. Invested in Glenside Reformed Church, Glenside, Pa.

No. 1114—The Charlotte W. Doll Church-building Fund of \$500. Contributed by Miss Betty W. Doll, Martinsburg, W. Va. Invested in First Reformed Church, Winston-Salem, N. C.

No. 1115—The Virginia B. Doll Church-building Fund of \$500. Contributed by Miss Betty W. Doll, Martinsburg, W. Va. Invested in First Reformed Church, Winston-Salem, N. C.

No. 1116—The Mrs. Margaret J. Leader Church-building Fund of \$500. Bequest of the Rev. Daniel H. Leader, Lancaster, Pa. Invested in Glenside Reformed Church, Glenside, Pa.

No. 1117—The W. M. S. G. S. Gift Church-building Fund No. 107 of \$1,000. Contributed by the W. M. S. G. S. and credit given on debt to the Board of the Corinth Boulevard Reformed Church, Dayton, O.



CORINTH BOULEVARD REFORMED  
CHURCH, DAYTON, OHIO



ST. LUKE'S CHURCH, WILKES-BARRE,  
PA.

### *The Church of My Dreams*

This is the church of my dreams. A church adequate for the task, the church of the warm heart, of the open mind, of the adventurous spirit; the church that cares, that heals hurt lives, that comforts old people, that challenges youth, that knows no divisions of culture or class, no frontiers, geographical or social; the church that inquires as well as avers, that looks forward as well as backward; the church of the Master, the church of the people, the high church, the broad church, the low church, high as the ideals of Jesus, broad as the love of God, low as the humblest human, a working church, a worshipping church, a winsome church; a church that interprets the truth in terms of its own times and challenges its times in terms of the truth; that inspires courage for this life and hope for the life to come; a church of all good men, the church of the living God.

JOHN M. MOORE.

### *Observations of the Treasurer*

J. S. WISE

HOME MISSIONS and Patriotism are synonymous terms in America. For many years the extension of the Church in the new world was of a purely missionary character. To the Protestant Churches of Europe it was a foreign mission enterprise. Their financial aid was quite welcome and helpful. Our own Reformed Church was fostered by the Holland Church for fifty years, or more, before its further extension could be called rightly a Home Mission project. The independent spirit engendered by the pioneering adventures of the early fathers was soon manifested in their Church life as well as in their relation to the English Government. Our Reformed Church contributed much of this spirit. Our Church was born in the vicinity of Philadelphia at least fifty years before the first Continental Congress was held. Among the original Reformed Churches in America was the Whitmarsh congregation, now located not far from its original site in Fort Washington, and not far from the present northern City line of

Philadelphia. It is located in the heart of historic Revolutionary territory. Philadelphia, the cradle of liberty, is located directly south of it and Valley Forge is west of it, while to the east lies Trenton and the Delaware over which General Washington successfully moved his army on the now historic Christmas Eve of 1777.

During the Revolution the Reformed Church boasted of a number of congregations. Its teachings were always favorable to the ideals that were ultimately incorporated into the policies of the new government. The Reformed Church was always noted for its patriotism. It could not be otherwise. Its representative government fits so nicely into that of our national, state and local systems that one might be pardoned justly for claiming that the government of the U. S. A. was patterned after that of the Reformed Church.

But the Reformed Church is only one of the many Protestant Churches, all of which believe in representative govern-

ment. They promote and co-operate in all of the public eleemosynary and educational enterprises of State and Nation. They have always fostered the highest and noblest ideals in both education and government. They are with practically no exception to be found on the right or moral side of every public question. Just what our land would be without this long continued, though often silent, influence upon the State and upon the thinking of the great mass of our people, no one can say. To get rid of these Churches, I am fully convinced would breed universal disaster. The very foundations of our civilization would crumble and the entire world would suffer immeasurably.

It is extremely unfortunate that the powerful Roman Church must hold aloof from much of the program that has made America great. It is true that she does co-operate now and then. But she can never get the real American spirit so long as she encourages the clanishness of her people and denies to her children the use of our greatest patriotic institution—the public school. So long as she isolates her children from the association of other boys and girls in their school life, she denies them the right of true American patriotism and places a barrier between them and the people of other faiths.

Religion and Patriotism should go hand in hand. If your religion lacks patriotism there is something wrong with it. Likewise if your patriotism lacks religion, your patriotism is, to say the least, somewhat faulty.

In these days when so many self-styled best people are eager and ready to de-

nounce and condemn the Church for trying to maintain the high standards set for right living and that have been incorporated into the laws of the land after years of education and effort, their patriotism can be questioned and they forfeit their right to being classed among the "best people." They automatically take their place with the worst.

I believe that there can be no true patriotism without religion. If that is so, then it follows logically that the Church and the public school are the two most potent institutions for the promotion of patriotism that we have. The School is supported by the State. We pay the bill whether we want to or not. But how about the Church? She depends upon the free-will offerings of her members. Because of the voluntary character of her income her Boards are forever operating under handicaps. Even after practicing the most rigid economy the Church Boards find their hands tied for lack of funds. Whole communities must often be neglected because so many of the more prosperous church members fail to understand the supreme importance of paying the apportionments in full. These apportionments are required by the Boards if the work imposed upon them by the General Synod is to be carried out. For this reason, the Board of Home Missions is suffering just now. It cannot move forward. To stand still is deplorable while to retreat is disastrous. As Home Missions and Patriotism are synonymous terms in America, what will become of America if the present indifference to the Home Mission enterprises of the Protestant Churches continues indefinitely?

### *If!*

REV. ERNEST BOURNER ALLEN, D.D.

If you can go to church when all about you  
Are going anywhere but to the House of  
Prayer;

If you can travel straight when others wobble

And do not seem to have a righteous care;

If you can teach and not get tired of teaching,

Or tell the truth when others lie like sin,

Or pray and pay and carry heavy burdens

And pay the heavy price it costs to win;

If you can face the surge of things about you

And keep your moral balance in life's whirl;

If you can act with patience in each crisis,

Nor be a coward, cynic, or a churl;

If you can live and not be spoiled by sinners,

And give—without a Pharisee's vain pride,—

Your life for God and man will pay real

profit,—

You'll be a saint no critic can deride!

—“Congregationalist.”

## THE SOCIAL SERVICE COMMISSION

*James M. Mullan, Executive Secretary*

### *Social Service and Patriotism*

HOWEVER persons may differ as to methods of procedure in specific phases or spheres of social service, it must be obvious to all that Social Service by its very nature and purpose is essentially patriotic. *Patriotism* is generally understood to mean devotion to one's country. *Social Service* is the term by which we have come to designate the spirit and activities of the people in behalf of both individual and public welfare. It seeks in times of peace and in times of war, in normal routine times and in times of calamity, to minister to the immediate needs of the people, and to do so upon the basis of fundamental human rights and interests. It would be hard to mention a term, other than Christianity, that connotes essentially devotion to one's country more obviously than that of Social Service.

The editor of this department recently attended the 57th National Conference of Social Work in Boston, in association with which was held the First National Conference of Church Social Work, under the auspices of the Federal Council of Churches. There were over 5000 representatives of social agencies present as official delegates from all parts of the country and Canada. This immense body functioned with the greatest smoothness and efficiency from beginning to end through 12 divisions meeting separately and conjointly, with a minimum number of meetings at which the whole Conference was present as a body. The very names of these divisions indicate the wide extent and inclusive character of the interests represented, a mere mention of which will certainly support the statement that Social Service is obviously patriotic in its fundamental aspects: Children, Delinquents and Correction, Health, The Family, Industrial and Economic Problems, Neighborhood and Community Life, Mental Hygiene, Organization of Social Forces, Public Officials and Ad-

ministration, The Immigrant, Professional Standards and Education, Educational Publicity. At the public meetings the whole Conference listened to discussions of Law Observance, Law Enforcement, and the Economic Basis of Social Progress. There were present and participating in the Conference official representatives of many—probably 50—social agencies, such as the American Red Cross, Big Brother and Big Sister Federation, The Child Welfare League of America, the Family Welfare Association of America, Girls' Protective Council, International Association of Policewomen, Mothers' Aid Group, the Y Associations, Jewish, Catholic and Protestant social agencies.

I make mention of these organizations, being present in my mind at this time, to indicate something of the scope of human interests which Social Service represents, and how essentially Social Service is engaged with the stuff of which national welfare is made up. Indeed I repeatedly found myself at this Conference thinking how inclusive Social Service is of the human content of Christianity in which the churches should be deeply interested.

Not everyone that saith "Hurrah, hurrah," is a patriot. Certainly, patriotism is profoundly more than boosting America, right or wrong. "Ill fares the land, to hastening ills a prey where wealth accumulates and men decay." Social Service properly evaluates wealth. There is an economic basis of national progress as of social progress. But wealth of itself has no moral and no patriotic value. Mr. Ruskin in his day, said, with reference to England: "I know of no previous instance in history of a nation's establishing a systematic disobedience to the first principles of its professed religion." If he were living today he would know of one more—at least—*subsequent* instance in history, namely, that of America. I

do not think there has ever been a period in the history of America as the present so dangerous to America just because of the fact that we have established "a systematic disobedience to the first principles of its professed religion." For when all due allowance is made for the amenities of our organized religion, deep down in the subconsciousness of multitudes of people (inside as well as outside of the churches)—it is the Almighty Dollar that counts; and while we pay lip service to God we worship Gold.

Social Service, with its keen insight into the human values of standards, and its devotion to humankind, regardless of race, color, or nationality, with its scientific technique in dealing with human beings, and its philosophy of humanism—not to say of Christianity which it is the business of the churches to provide, with its all-inclusive program, limited only by human needs—Social Service is the most promising work of which I have any knowledge, outside of organized Christianity within which it should all be included, in behalf of the underlying purpose for which our union was originally founded—life, liberty and the pursuit of happiness.

The problems that seriously affect America today are all problems with which Social Service is grappling. Consider *crime*. It has become of menacing proportion. Social Service understands clearly that while crime must be combated and dealt with as a terrible fact, by the civil authorities, at the same time it fully realizes that crime can only be successfully met by an understanding of its causes in individual and social life and destroyed by the preventive and curative forces with which it is seeking to work. *Lawlessness* belongs, of course, to this same category for the permanent obliteration of which Social Service agencies appear to understand even better than the churches the fundamental importance of a constructive program of education. Con-

sider *poverty*. Social Service means to abolish it, but realizes the complexity of the problem, which, requiring immediate and intensive service, at the same time requires a long look ahead and the building of an economic order based not upon the principle of industry for profits but for personalities. *Unemployment, race relations, peace* within our borders and with all the world—and a *hundred other important issues*—are the things with which Social Service has to do and is increasingly qualifying to handle, the solutions of which make for a prosperous country of successful and happy people. If this isn't patriotism, what is it? Or what is patriotism? At any rate it has to do essentially with the welfare of all the people upon which only a nation can endure.

Moreover, Social Service is having as much to do as any other force with the realization that no nation is sufficient unto itself. Human well-being knows no geographical boundaries. There is an organization of social work that is international in the scope of its service. Social Service is patriotism; but a patriotism that includes all mankind within its warm embrace. It has had much to do, in quietness and peace, to bring about the day when it can be said:

"And behold! At last our country takes her rightful place with men.  
Never shall the seas divide her from the world's great need again.  
That old dream has fled forever, that we dwell, serene and far,  
With God's special smile to light us, on some steady, separate star.

"Forward, then! And onward, upward, toward the greater days to be,  
All the nations singing with us one great song, fraternally.  
Up and up, achieving, failing, weak in flesh but strong of soul—  
We may never live to reach it, Ah, but we have seen the goal!"

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"Of all the magazines coming into our home, there is none whose coming I look forward to with as much pleasure as THE OUTLOOK OF MISSIONS."

MISS ANNIE M. BLESSING, Hellam, Penna.

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## Our Book Shelf

*The Business Biography of John Wanamaker.*  
By Joseph H. Appel, Publishers, The Macmillan Company, New York. Price \$5.00.

This is a big book in every respect. It relates in a most fascinating style the business career of "the prince of merchants" in America. The story rivets attention from beginning to end. Having been for thirty years in intimate association with the subject of this business biography, the author, Dr. Appel, had every advantage to know the man whose character he portrays in glowing colors. It is a true story of a great life, without a rival in its far-reaching and diversified achievements. The Wanamaker Store is known throughout the world. Its owner was a pioneer in introducing many untried methods in business, among them "full-paged" advertisements, lavish exhibits in the store windows, and offering novel privileges to the purchasers. Mr. Wanamaker was a strong believer that religion had a place in business, and he was wont to declare: "I am glad to stand up and to say that religion is the only investment that pays the largest dividends possible to receive, both in this life and in that to come." To give our readers an idea of the fluid style of the brilliant author, we quote this brief paragraph: "John Wanamaker, the Founder, the pioneer, the organizer, the builder, with almost a seer's vision of what would best serve the people in their daily living, and with the capacity to apply his dreams through the medium of new methods of trading; organizing big deals, big merchandise movements, a new and better service to the public; and with a genius for dramatizing the new kind of business in store announcements that caught and held the confidence of the people."

*The Atonement and the Social Process.* By Dean Shailer Mathews. Publishers, The Macmillan Company, New York. Price, \$2.00.

Here is a volume from the pen of a great thinker. It deals with the death of Christ, which is a vital element in the Christian religion itself. The initial sentence at once provokes careful thought: "Religions, like men, have their days of judgment when they are tried for their lives." "A religion either does or does not meet the needs of which men are aware." "Any study of Christianity must take into account the development of the social process which gave rise to the situations in which doctrines were developed." In developing this theme, Dean Mathews has selected the Atonement, which he treats in twelve chapters in relation to the changing social patterns of successive ages. The study is a restatement of a doctrine according to a new and constructive theological method. Those who have examined the present volume regard it as the most pene-

trating and important of all the works of this able scholar, and for which he has made the world of Christian scholarship his debtor.

*Behold the Man.* By Friedrich Rittelmeyer, Ph.D. Publishers, The Macmillan Company, New York. Price, \$1.75.

This is a translation from the German, and a most excellent one, for it preserves the rich fervor of the German language. The author is one of the influential theologians in Central Europe at the present time. While yet a young man his ambition was to write a book on Jesus. To this task he afterwards gave about twenty years. He studied the works of the strongest opponents of Jesus, such as Nietzsche, then the great rivals of the Saviour such as Buddha; then the great followers of the Son of Man, such as St. Francis and Tolstoi. This plan, he says, he pursued in order to be able better to present a full portrait of Jesus. In four lectures he depicts in glowing language the inner nature of Jesus: the Life, the Personality; The Message, and The Significance of Jesus for our Own Time. "A discovery without parallel is in store for him who, in some hour of calm, penetrates all the theories of the centuries, and comes out face to face with the human glory of Jesus. This Man once did live here! This Man once did walk our earth! There is a thought with substance enough to grip us our whole life long."

*What is Lutheranism?* Edited by Vergilius Ferm. Publishers, The Macmillan Company, New York. Price, \$2.50.

This book is a study in interpretation of the unique character of Lutheranism as one of the great movements in Protestant Christianity. For the first time ten representatives in high standing of all phases of American Lutheranism have made possible this splendid volume. Though they express shades of difference in their theological views, yet they all agree that "Lutheranism did not put a stop to the theological process that had been taking place down through the Christian centuries." They all put their trust in "the Word of God," and accept the basic concept of "justification by faith." But what is the Word of God? Today's answer is not that of four hundred years ago, and loyalty to Luther does not require it. Dr. Ferm's admirable concluding chapter proves his loyalty to the teachings of Luther, but he also believes that "our minds must be open windows where, if possible, new vistas and visions may be grasped. In an age as critical and as exacting as ours, where we meet on every hand the repeated Hows and Whys and Whatfors, we need to have convictions that are valid, or we perish, whatever school we represent."

(Continued on Page 319)

# Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

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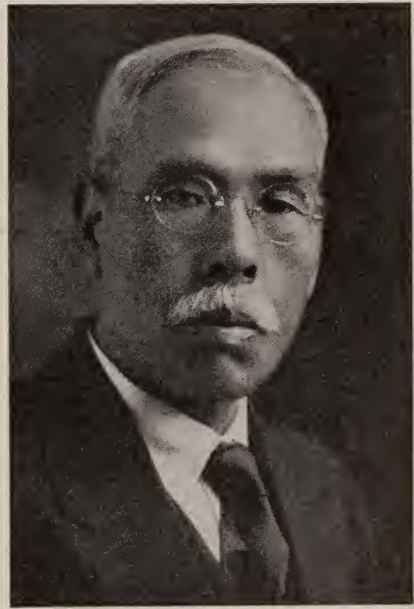
## *Adieu to a Delightful Visitor*

AFTER spending a year in America in special study at Columbia University, and in visitation of many churches and institutions, Prof. G. Koriyama is again on his way back to Japan.

He has made a host of friends during his stay among us, who will follow him with constant interest in his work as a teacher in North Japan College. Those who came into more intimate contact with him have learned to love him and to esteem him very highly for his fine personality and scholarly attainments. It was remarkable to observe how readily he could adjust himself to our ways of living and modes of travel. This gave him an air of independence in his intercourse with Americans. He knew why he came to America, and after he had accomplished his mission he was eager to return to his native heath. In this respect he has set an example that all of us might profit by imitating.

The greater part of a day was spent in his company before leaving Philadelphia. He told of his experiences in meeting friends and in traveling from place to place. Railroad travel is so different in Japan from America. I am sure the next time he will come to see us, he will be glad to accept our offers of help, instead of attending to the checking of his baggage when he is ready to go back to Japan.

To say that we were always happy to meet this dear brother during his year's sojourn and sorry when we bade him farewell at the North Philadelphia Station, is to give weak expression to the feelings of our hearts. What lessons of patience, politeness and gratitude the Japanese do teach us! If we will observe these niceties of living, the visit of our friend Koriyama will have been a double blessing—to him and to ourselves.



PROF. G. KORIYAMA

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From the home of Mother Gerhard in Lancaster, Pa., he wrote his last letter to the office, dated June 26, 1930, and from it we quote as follows:

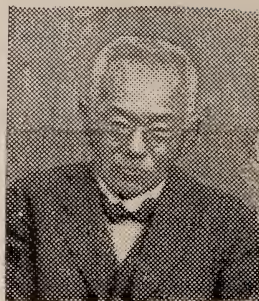
"I wish to thank you for all that you have done to me and for me ever since my arrival in Philadelphia last summer, and for the kindnesses shown on the day of my departure, too,—the delicious dinner, the valuable gifts and the send-off at the station. I can safely assure you that the year spent in America has been one of rich experiences and useful information, and I am very thankful for these opportunities."

Why live half way up the hill and swathed in the mists when we might have an unclouded sky and a radiant sun over our heads if we would climb higher and walk in the light of His face?

—ALEXANDER MACLAREN.

## Half a Century of Christian Service

FOR the material contained in this account of a veteran Japanese Christian worker, I am indebted to an article in Japanese by Mr. Shunichiro Hasebe, our worker at the Nagamachi mission-church, Sendai, in the April, 1930, number (Vol. I, No. 4) of the *Seien Jiho*, the Japanese monthly issued by our Joint Evangelistic Board in the interest of all our evangelistic work in Japan. The cut accompanying this article is the gift of the *Seien Jiho*.



REV. KYUJI FURUSAWA

The subject of this sketch, the Rev. Kyuji Furusawa, was born on the seventh day of the tenth month of the fifth year of the era Ansei, that is, on November 12, 1858, as the second son of Kyuhei Sugo, a retainer of the Shogunate, at Ichigaya Hasuike in Edo (now Tokyo). About the time of the fall of the Shogunate (1867) he was adopted into the Furusawa family as the future husband of their daughter. In the fourth year of the era Meiji (1871) he entered the prefectural school Kyokaisha in the former castle of Shizuoka and for four years studied the common branches. About the sixth year of Meiji (1873) the student body were given a magic lantern lecture by an American named Clark who was employed by the prefecture. The lecture seems to have been given on Christmas night and was, no doubt, about the life of Christ. The following year, in the eighth month (about September, 1874), Mr. Masayoshi Oshikawa and Mr. Keinosuke Shinosaki, on an evangelistic tour through the Tokaido, visited the home of Mr. Furusawa's adopted parents. At that time the young Mr. Furusawa sat beside Mr. Oshikawa and listened to his conversation. He decided to become a Christian and in April of the following year went to Yokohama and studied English under the Rev. and Mrs. James H. Ballagh, American missionaries. When they became too busy with their evangelistic work, he continued his study of English with Miss Brown, who later became Mrs. Williamson, until June of Meiji 10 (1877). On June 27th of Meiji 8 (1875) he received baptism from Mr.

Ballagh and joined the Bund Church (*Kaigandori Kyokwai*), Yokohama.

In the summer of Meiji 9 (1876), during school vacation, on his return to Tokyo, he was taken ill suddenly and entered the hospital of Dr. Fahs in Odawara, Tsukiji. While he was convalescing from this severe illness, he read a Chinese translation of Pilgrim's Progress, which had been sent to him before his illness. Surprised at the many vicissitudes of the Christian life, he prayed to God, saying, "If my illness can be cured, grant that I may offer myself for Christian work." In a remarkable manner he was cured of his illness and by the end of October had completely recovered. When he told this to one of his friends, the latter introduced Mr. Furusawa to Mr. Gisui Ogawa, an elder of the Shinei Church, who recommended him to the Reformed Church in America Mission. The Mission's examination was strict but Mr. Furusawa passed successfully. In October of Meiji 10 (1877), he entered the Itchi Shingakko (Union Seminary), Akashicho, Tsukiji, Tokyo, which was the historical predecessor of the present Meiji Gakuin, and was a student there until June of Meiji 13 (1880).

On April 9, 1880, he was licensed by Toyko Classis. On April 22nd, in the chapel of the Shinei-machi Girls' School, he was married to his adoptive sister, Miss Koko Furusawa, by the Rev. David Thompson. A son was born to them but he died early, and they had no other children.



Mr. Furusawa began his active evangelistic work in September of Meiji 19 (1886) and was ordained on May 8, Meiji 25 (1892). He has worked at Gotemba and the town of Yoshiwara in Shizuoka Prefecture, in the towns of Komoro and Iwamura in Nagano Prefecture, in the city of Seto in Aichi Prefecture, in the city of Nagano and the town of Ina in Nagano Prefecture,

in the cities of Toyohashi and Yamagata, in the town of Kakuda in Miyagi Prefecture, in the town of Tateoka in Yamagata Prefecture and in the town of Iizaka in Fukushima Prefecture. At present, he is drawing a pension from the Joint Evangelistic Board and living in retirement in Nagamachi, Sendai.

WILLIAM G. SEIPLE.

### *The Missionary Liberal Towards Other Faiths*

AFTER I had served the Millersville, Pennsylvania Charge for some time, certain people came to me and praised me because in my preaching I did not speak unkindly, or criticize the preachers and people who were not of my denomination. After my appointment as missionary to Japan, both in my preaching and otherwise, I practiced the same; this time as referred to the religions of the country—Shinto, Buddhism and Confucianism. I let them alone, I did not criticize nor make invidious comparisons between their religion and my own. In fact I tried to see what was good and praiseworthy in their religion. Because I firmly believe that Jesus, who is the true light of the world, lighteth every man coming into the world, and that in these religions there was a looking forward and reaching after Him who is the only true God and after Jesus, the Son of God, who is the only Saviour of mankind.

I believe that this kindness and liberality gave me favor with these people, and, perhaps, had not a little to do with the success I may have had as a missionary to Japan. Dr. Verbeck, than whom there was no greater missionary in Japan, when speaking along the line of this subject said: "My practice is that when men say 'two and three make six,' I do not say 'You are wrong'; I just keep on saying 'two and three make five,' and let it go at that." Was that the reason why he was so popular as a preacher of the Gospel in that land? Was this the reason that at public Christian meetings when there was much open opposition expressed in language that was more forcible than polite; when speakers were hissed off the stage, or howled down and out, he could

stand up, still the tumult, and make an earnest and positive Christian address; and the audience listened to him politely and reverently; and when he had finished gave him applause which was reechoed from the rafters of the building? Not the only reason but a principal one, I sincerely believe.

I never heard him in any sermon that he preached or address that he made indulge in criticism; set up men of straw and knock them down. He was, on account of his knowledge of the language, and because of his personality—a face radiating kindness, sympathy and good will—a successful preacher. Like the Master "the people heard him gladly." In an article in the *Christian Century* a writer says, "Far, then, from being disturbed as we find good things in other religions or meet good folk who follow other faiths, we rejoice at those widespread witnesses to the workings of the eternal Spirit." Or "if, as a matter of fact, a God-touch strikes in upon our consciousness from some earnestly seeking soul not yet called by the name of Christ, it is no disrespect or lack of loyalty to recognize Christ in such manifestations." The same author says, "We of the West will ever be hampered in our desire and effort to share that which we have apprehended, if we are unwilling to confess and to acknowledge that Jesus, the true light of the world, is in a measure, shown in other faiths outside of our own Christianity; that in the generations gone by He suffered the nations to walk in their own way, and yet not left Himself without witness."

But the missionary, while tolerant towards other faiths, must have a firm

conviction that the religion which he teaches and the Gospel he preaches is the highest revelation God has made to man. That it is the truth, the whole truth and nothing but the truth. He must be sure of his ground and then with charity towards all others, in the great Kingdom

work, present the Gospel as above all other faiths in a positive, constructive manner, and by doing so, his work, under the blessing of God, will be a great success.

J. P. MOORE.

Lansdale, Pa.

### *Swen Chu Hsien*

*(Dr. Jacob G. Rupp has made available for our readers this interesting sketch of Evangelist Swen as prepared by our missionary, Rev. Ward Hartman, of Yung-sui, who is the farthest inland of our missionaries in China. Our missionary evangelists get a response to their preaching which often wins such noble characters. May our prayers be constant and our gifts increase so that this work shall continue to prosper.)*

**A**BOUT twenty miles northwest from Shenchow, Hunan, China, is the village of Gee Bin. Old landmarks show that there has been a settlement there for perhaps many centuries. It is entered by means of a valley running up from the town of Wusuh ten miles away. To the left as you approach the village there is a high range of hills extending far beyond. To the right the hills gradually become higher as one goes farther back in that direction. A little stream winds its way along one side of the narrow plain which is cut up into a multitude of little rice paddies. This little stream is fed by many rivulets from the hillsides so it becomes a raging torrent after a hard rain but soon returns to its peaceful glide. The larger part of the village is on the level. There are three distinct sections to this village. In one live the members of the Swen families, in another the Si families, while across the stream at the foot of the hill are the houses of the Wan families. They speak a dialect which is not understood ten miles away. Many in the village who have not had occasion to go away cannot speak the Chinese mandarin. For many generations they have intermarried until practically everybody is related and one would find it very difficult to figure out all the relationships.

Half a century ago when the school teacher of China was greatly revered though never materially supported above a mere existence there was a man by the name of Swen from the village of Gee Bin who spent seventy years in the school

room. This venerable apostle of the great Confucius began teaching at the age of seventeen and continued to instruct the youth in the Classics of the Sage until death claimed him at the advanced age of eighty-six. One of his sons followed the profession of the father as a country school teacher.

In those days a country school was not a place for leisure or amusement. Children went to school at daybreak, then home for a ten o'clock breakfast and back to school until the evening meal. The three R's were taught but Reading meant memorizing long passages of the Classics which were far beyond the understanding of the youth. It was all individual instruction and only for boys. At that time girls were not supposed to be able to learn. When the pupil had learned his passage he went to the teacher's desk, laid down the book, turned his back to it, then rattled off the passage as rapidly as his tongue could throw out the words. If perfect he received a new assignment. A little mistake meant going back to his backless bench to compel his memory to produce perfection. Arithmetic meant oral counting or using the abacus on which they learned to figure with great speed. Their problems were not very complicated. Writing took a great deal of pains and patience. A long Chinese pen (brush) had to be held perfectly erect and the strokes must be of exactly the proper curve or width to pass inspection. The ink was in dry stick form and had to be wet and rubbed on a stone.

But since sanitation was unknown at that day the Chinese mother did not worry about ink-smearred coat, trousers or hands and face. She just took for granted her son would soon be able to write well and in time become a great official.

The younger school teacher mentioned above was the father of Swen Chu Hsien, the subject of our sketch. Swen is the family name while Chu Hsien is his given name which he received when he started to school at the age of four. In China it is customary to write or speak the Family name first then the given name. It is difficult to figure back through the Chinese calendar and get the exact date of the birth of a Chinese. It was in 1882 or a year later that Swen Chu Hsien was born. He was the seventh child of eleven and was the only one of them to live past the age of twenty-five.

Death removed the father after the four year old boy had only half a year in his father's school. But he was privileged to go and live with his grandparents. There he received instruction under his grandfather until twelve years of age. The mother's second husband also by the name of Swen was an opium sot, so gave no support to the family. Three children were born to this union but only one lived to young manhood.

The family owned a few small fields but most of them were hilly and very poor soil. Although the boy was only twelve when his grandfather died, it fell to his lot to go to farming. With his younger sister helping Chu Hsien put in two years of desperate struggling to help secure food for the family. His worthless stepfather cared only for his opium pipe. It was just at the time of a three years' drought when crops were all cut very short. Both he and his sister being very young made it a trying ordeal for him.

In the autumn of his fourteenth year he said good-bye to the farm and started out for himself. Securing a job as a mail carrier he was able at least to support himself. In those days a carrier meant a mail runner who took the mail from one town to another, carrying it on his back. There were no regular Post Offices so there had to be writers to route

the mail which was handled through stores. In less than a year Swen became the apprentice to one of these writers or forwarders. Scarcely had he finished his three years' apprenticeship when his employer died, leaving the entire responsibility upon Chu Hsien at the age of eighteen. Thus from eighteen to thirty-one years of age he had not only a fairly lucrative business but one in which he ran the gauntlet of public life. His employer had urged upon him the use of the opium pipe as becoming to one in such a semi-official position. Often having several days without any incoming mail to care for there was leisure for card playing, gambling, drinking and all that went with such a life. Associates were plentiful, especially when he had money to squander with them. At the age of eighteen when he took charge of the mail business he was the oldest living son of the family. Death had claimed his stepfather and all the children except one younger brother and one younger sister. Thus his mother and the younger children went to live with him and his mother lived in his home until her death twenty-six years later.

Until about fifteen years of age his worship of idols was mere form. He did it to please his elders. But from sixteen to thirty-one he read a great many Buddhist books and was a devout worshiper of idols. He was what is known as a number One temple man. If there was to be any special worship of the idols or decoration of the shrines he was on the job and zealous to be the leader. An older cousin who had become a Christian spoke to Chu Hsien about Christianity. He vehemently opposed his cousin and wanted to hear nothing about the foreign religion. China had her own religions—why run after some foreign idol was one of his scathing remarks. Christian colporteurs often left Christian literature in his office only to be torn into shreds or burned after they had left.

When he was thirty the new Postal Law went into effect but he had nearly a year closing up and transferring all mail matters. Then he was without a job. He moved to Shenchow and started a little business, only to fail and give it up within



GROUP OF CHRISTIANS AND ENQUIRERS AT YUNGSUI, CHINA  
Evangelist Swen is standing at the extreme right in the rear.

two years' time. Opium smoking demanded time and money which he tried to get through gambling. His years of smoking and dissipation showed their results in a weakened body. He lived near the Gospel Chapel, but it was only when his money was all gone and he became almost desperate that he visited the Chapel to listen to the preaching of the Gospel. An older relative and his cousin, both Christians, urged him to learn to do foreign cooking for a missionary family. Thus he became cook in the writer's home. Seeing a Christian home was a revelation to him. Friends urged him to believe but he used his knowledge gained from Buddhist books to oppose them. But soon the Holy Spirit, in answer to definite prayer on his behalf, convicted him and he became a new man in Christ Jesus. Through prayer he conquered the opium habit, under whose grip he had been for seventeen years. He stopped card playing, gambling and drinking, never again to have any desire for them. In his study of the Gospel he insisted on going to the bottom of things. Many of his former difficulties were cleared up by a visiting Brother of the China Inland Mission. He became not only a Christian, but a real missionary with the spirit of evangelism showing forth at once. He was thirty-four when baptized. He made many itinerant trips with the writer through

our district. Later he entered the Hunan Union Theological School at Changsha, from which he graduated at the age of thirty-nine. Although his former schooling lacked much as an adequate preparation for the Theological course, his work in the school was well done. He worked very hard at his lessons and did a great deal of extra reading. The teachers were impressed with his earnestness and also his zeal in doing evangelistic work outside of school.

On his return from school he took charge of the Chapel at Wusuh, just ten miles out from Shenchow. At the age of twenty-five he had married an ignorant country girl. Until he became a Christian he thought of her only as his property and servant to do his bidding. But before going to Changsha he had begun to teach her characters and urged her to study the Gospel while he was away at school. At Wusuh his family consisted of his mother, his wife and little Samuel. The five children born before he became a Christian had all died in infancy or while quite young.

Plans were being made for opening a new work in Yungsui and the writer and family were to be located there. In 1921, a year in advance of the missionary, Mr. Swen and his family were sent to Yungsui. He proved to be the man for starting the new work. He has always been

thoroughly Chinese in his work—nothing foreign. He accepted responsibility from the very beginning and was willing to put his shoulder to the wheel. He was friendly to all, having no favorites. During the building operations at Yungtsui it was necessary on several occasions that Mr. Swen handle large sums of money and look after construction work. His accounts were clear and faultless and his supervision well done. He was a very helpful associate to the missionary in charge. Many Chinese gave testimony to his earnestness and devotion to the cause of Christ.

In 1925 a change of location of our Chapel at Paotsing—fifteen miles from Yungtsui had to be made. We expected that building operations would follow. There was no one competent to send, so Mr. Swen was willing to transfer to Paotsing. He purchased a property which was fixed over without further building operations. In the Spring of 1926 the writer took his family to Kuling but himself expected to be back within two months. War troubles made the return impossible. When it was found best for the writer to go on furlough in the autumn of 1926 and the preacher at Yungtsui was leaving, everything at both Yungtsui and Paotsing was put into Mr. Swen's charge. When the trouble with the Communists broke out he made plans for himself at Paotsing and the two men at Yungtsui whereby they could support themselves from the Compound ground in case the missionaries were not able to send them money. He made frequent trips to Yungtsui to look after things there and to consult about the protection

of our Mission property. He sold off all surplus building materials before the Communists had a chance to confiscate them. Our properties at both Paotsing and Yungtsui were unmolested.

While at Paotsing in 1926 Mr. Swen mentioned to the writer that he had made a resolution to daily speak to some soul about Christ. He said that if he failed to do so he couldn't sleep and one night had gotten out of bed and went out and talked to a man, then he could sleep. This is characteristic of the man. He rejoices that his entire family are children of God. His mother became a Christian and passed away in peace while they lived at Yungtsui. He mourns the loss of a little daughter born at Yungtsui. He is now the proud father of five sons, Samuel, Philemon, Timothy, Nathaniel and Micaiah. He grew a beard, thinking he might thereby have greater influence among his people for his Saviour. He is a great reader and buys many books so that his library is much larger than that of the ordinary Chinese preacher. He is especially interested in the evangelism of the country villages and frequently goes out on trips. He is loyal to the new government and hopes for better things for China. As a preacher he is not only clear and logical, but at times entertaining and always instructive.

His earnestness and devotion are as true as ever, but his physical condition has been far below par for some time. He desires your earnest prayers that he may regain his former strength to be used in increased service for his Saviour.

W. H.

Yungtsui, China.

### *The Five-Year Movement in China (1930-1935)*

THE Church in China has been very much affected by the difficulties and unrest of China during the last few years, in the opinion of Dr. C. Y. Cheng, one of the Christian leaders in China. The political changes, the activities of the communists, the intellectual changes and the anti-Christian movement, especially among the younger student classes, have all left their mark on the Church. Some of these effects are good. There is less

self-complacency and more of the attitude of an humble seeking after improvement and for guidance as to the next steps. There is a realization as to wherein the Church has failed. There is also an increased emphasis on essentials. On the other hand the disturbed conditions of the country and the wave of radical thought has had its evil effects. There are sections of the Church that do not seem to have been in any way touched by the

revolution. That is a bad sign, as such groups are a hindrance to progress. Others have allowed themselves to be too much swayed by the movement of thought and events. Some among the younger element have even gone so far as to advocate discarding the Church and organized religion, while still affirming their allegiance to Christ. There is also a general lack of spiritual growth which gives cause for concern and a sense, in many places, of depression and futility. Many feel an uncertainty growing out of this sense of failure that is paralyzing to progress.

If the Church does not quickly do something to help this situation, Dr. Cheng believes its very life will be threatened. The Five-Year Movement is the answer to the deep-felt and universal need on the part of native Christian leaders and missionaries as expressed in the regional conferences recently held in nearly all parts of China. The idea was introduced in these conferences and was at once unanimously taken up because it was what everybody had been longing for. A similar movement is going forward in Japan, centering around one leader—Kagawa. In China the movement does not focus in any one individual; it is the general desire and hope and prayer of the Chinese Church as a whole.

The aim of the Five-Year Movement is to build up the membership of the Church, but at the same time to make sure that each new member really understands what it means to be a follower of Jesus Christ. It calls on all the Christian agencies to work together with this in view. Five regional conferences as well as the National Christian Council and the Church of Christ in China, have voted to adopt this program in all seriousness.

In addition to the effort to greatly increase the numerical membership of the Church and to educate these new members in the understanding of what it means to be a disciple of Jesus, the movement, as interpreted by Dr. Cheng, represents a great striving for renewed spiritual fire in the Church—for an outpouring of evangelistic zeal. If Christians get the conviction that their reli-

gion is a life and death matter they must go out in active evangelism. This holds for all Christians, whether their regular work is evangelistic or not. The doctor and the teacher must realize that they are as truly evangelists as the preacher. It is a movement to enlist men and women in upholding, improving, enriching and utilizing the Christian Church in order that it may be more efficient for its work. Too many, often of those most able to help, have a tendency to draw away from the Church. With all its inefficiencies, the Church has not been equalled by any other organization or combination of organizations in its power for good in China. The thing to do is to try to remove its imperfections so that it may better perform the tasks for which it is fitted.

There is no idea, of course, that progress should stop at the end of the five years. The impetus gained during this time will go on. But because of the serious situation at the present time, it is felt necessary to concentrate our forces in one united effort for this definite period.

Dr. Cheng has a number of definite requests to make of the older churches: (1) The intelligent, earnest, constant prayers of western friends on behalf of the movement. (2) An increase in the number of Christian workers, both the general missionaries, and also for specialists on certain lines, such as religious education, rural work, theological training, industry, etc., who shall come out for limited periods. There is a great need for such experts, second to none in their own fields, to help China. The Chinese Church is poor—it needs money; but it needs more than anything else, the gift of men—men who come with evangelistic zeal even though they may never preach. (3) The National Christian Council also hopes that some special help may be given in the financing of this program. This movement, if it is to be taken up seriously, will require more workers. In the field of literature much will have to be done. The details of the project are not ready for presentation as yet, but surely it is a movement in which the older and younger churches can well cooperate.

## *Fundamental Changes in the Chinese Family Life Since 1910*

(Dr. Paul V. Taylor, of Central China College, Wuchang, has forwarded this article, which was prepared by Miss Mary Kwei, a Junior in the College. It is the more interesting since it emanates from the mind and heart of a young Chinese woman. The accompanying picture is one of the Central China College Mothers' Club, in which Miss Kwei acts as instructor. She is seated in the left hand corner. Mrs. Taylor is standing in the rear row on the left. The other foreigner is Mrs. Gilman, wife of Bishop Gilman, of the Episcopal Church. The two men near Mrs. Taylor are pastors of the College Church.)



**D**URING the last two decades China has seen numerous changes, political, social, economic and industrial. The young generation, aggressive and progressive, dynamic and vigorous, are taking big strides in the new current thoughts and activities. The modern age is a time of change and reconstruction and in spite of many failures and errors, China is bound to be successful and prosperous in the end. The greatest change of all is the change that has affected the family life in three different aspects: the economic change, the moral change, and the social.

### *The Old Family Idea*

In the old-fashioned family several generations lived together, the grand-parents, the parents with the concubines, brothers and their wives, uncles and aunts, cousins, nephews, nieces, and their own children

and many others who were dependent on this family for food and clothing. In some cases the inheritance was handed down from their wealthy ancestors and none of the people would work for a living because it was considered a great shame or disgrace if any one of the said members tried to support himself. Besides, there was no need for making more money. Everyone had equal rights in spending the money from the common purse and equal share in everything. When I was studying at St. Mary's Hall, Shanghai, nearly twenty-two years ago, one of my class-mates came from a very wealthy family. She never studied but always tried to tease those who were studious. Her frequent remarks were: "Poor girls! You have to study because you have to make your own living. I

don't have to. I can very easily spend the rest of my life in comfort and luxury." This type of people preferred to be fed and clothed and sheltered by others as if they were things only, owned and ruled by the one who was in possession of money or in power. They were just parasites, consuming what they had and doing nothing for others or for society. The dictatorship did not always fall on the father but on what the Chinese people called "Tang Chia Ren," the one who ruled the whole household. One who had money had the power. Sometimes he might be a younger brother if he was influential and in position to give orders. The proverb runs, "I Ren Yeoh Foh, Die Chie Man Wu," which means that if one was exalted in wealth and position the rest of his family were all raised to the same level. The one with initiative and capability was under obligation to feed, clothe, and shelter any one who claimed to have the remotest relationship with him. The word "independence" was unknown. All the poor kinsfolk would come from the farthest end of the world when they heard of anyone of their kinsmen becoming wealthy and influential. Imagine the economic situation!

#### *Under the New Regime*

Since the revolution, 1911, people have become more and more intelligent and patriotic and have been very anxious to see China rich, strong, and prosperous. One of the steps they have taken is to reform the family life in its economic problems. Dependence must be done away with and everyone, both man and woman, must be independent. It is necessary because the present age offers no alternative. Civil wars, heavy taxes, a high standard of living, bandits, kidnapers and communism have become so prevalent that it is impossible for the rich to retain their property and possessions. Needless to say that it is beyond one's power to support a large family with more than forty people (as the above mentioned family) and provide for them all the modern conveniences, comfort and luxury. Granted that it can be done, is it right to produce more parasites to weaken the economic condition of the nation?

This kind of family was a great hindrance and impediment to the progress of a wealthy and prosperous China. Dr. Hu Shih gave a very emphatic talk on "American Women" some time ago in Peiping, bringing out the importance of being independent. No one should be ashamed of working because every type of decent work is honorable and is worth while. It is not uncommon to find women workers in the factories, shops, schools, other organizations, and even in political circles. The big family system has been broken up in many places and people are getting away from the idea of depending on their fathers for a living. They are beginning to know the meaning of owning personal property and to accumulate their savings. The word "budget" was unknown to the old generation. Even now I doubt if all the firms and big stores are making a budget and keeping to it. It will be a great help if everyone learns how to make a budget and keeps it, and it will have solved a great part of the economic problem in China. According to the old way of managing financial affairs, only the one who was in charge of the taking in and sending out of the money, knew the stringency of money. The rest of the family would spend the money as freely as they could even if they were near bankruptcy. How could you blame them when they did not know anything about it? As a rule the Chinese business people dreaded the three yearly festivals because it was the time to settle their accounts and frequently people had to commit suicide in order to avoid any public scandal. Had they only known how to make a budget many lives would have been spared. The growth of towns and villages also helped in breaking up the large family system. People had to live separately in order to work successfully and to live comfortably. The desire of wanting to be independent has contributed a great deal to the improvement of the economic condition of China.

#### *Change in Moral Views*

Since the revolution the moral conception has been changed, too. In the past the father, being the head of the family, could very easily put any one of his chil-



dren to death without being punished by the law. The moral idea of a good father was that he must have an heir to hand down the family name and property. In case the first wife did not bear him any son, no matter how many daughters he might have had, he was justified in marrying another woman. I know of a family where the father took seven wives. He would have gone on taking more if the seventh one had not had a son. He was respected by his contemporaries none the less, a good and virtuous gentleman. He was only fulfilling his duty by marrying several wives because it was said that, "Bu Hsiao Yeoh San, Wu Hou Wei Dah," which means that there are three kinds of sins concerning filial piety but the most significant one is not having an heir to carry on the family name. It was not strange that the father made a great fuss over this only son because all his glory and honor or disgrace and shame depended entirely on the character and career of the son. It was the belief of the Chinese that even if the father was dead at the time when his son became a prominent figure, the father would receive as much honor as if he were alive. There was another advantage in having a son. The father could retire from business or from his farm if the son was only about sixteen years of age. Public opinion, instead of thinking him selfish and lazy, would take him as a man with much blessing.

#### *Wrongs in Family Life*

The place of the woman was quite different from that of the man. She was regarded more or less as a thing rather than a human being. The motto for a woman was, "San tsoon," which means "three kinds of obedience." She must obey her father under any circumstances even if she were sold to somebody else. She must obey her husband even if he were a drunkard, a gambler, a thief, a murderer and what not. If by chance this husband should have died, she had to obey her son in everything. Her life was a life of pain, long-suffering, seclusion and suppression. It is small wonder that girls were not welcomed in Chinese families. The general greetings for the birth

of a baby girl were, "Kung Shi Loong Wua," meaning that the family had added one more piece of tile to the pile. But when a baby boy was born, guests were invited because the family had obtained a piece of jewelry. The wife was regarded as a garment by the husband who could take it off or put it on according to his whims. Often a discarded wife ended her life with a rope or a knife or by jumping into a well. Nothing was done to such a husband who indirectly murdered his wife. Besides, living together gave occasions and opportunities for the growth and practice of partiality, prejudice, hatred, jealousy, unkindness, pettiness, selfishness, and so forth. The old people just loved to see and to be in the company of their offspring. If five generations had lived together for a long time, it was considered a good thing or something virtuous. But the poor wife, paying homage to the elders, had a terrible time. There were always quarreling, back-biting, cunning tricks and so forth. People were hostile, knavish, unkind, and hypocritical. Much emphasis was laid on the outward form and not the spirit. It would be a far better thing to live separately and to be friendly and loving than to bind themselves together.

Now the tide of the moral idea is changed. No father would ever attempt to murder his son without considering the consequences. Public opinion is against those who take more than one wife. The father is no more a dictator, sitting on his throne, but one of the members of the family. Womanhood has been raised and exalted. No husband could enslave his wife without being properly punished. Freedom and equality have been given to women and they have just as much right to anything as any man has. Parents are no longer privileged in managing the affairs of their children or in matters of matrimony and vocation. Respect of individuality is much emphasized. Sons and daughters have the same rights and privileges in education, social standing, economic situations. Hundreds and hundreds of girls receive their education and special training not only in China, but also in other countries. The old conception of a good and virtuous woman is no

longer emphasized, "Lui Tse Wu Tsai Ben Sze Teh," meaning that women without education and knowledge are virtuous. Women are not things any longer but individuals and human beings. Such a change in the moral conception has done much good to the women and children in China.

#### *The Old Social Idea*

The old social idea was limited to those who were either magistrates, mayors, or prefects, whose sole business and duty was to look into the welfare of the people. This, however, does not mean that in the past none of the people had attempted to do any good for the public. The general belief was that the family was a kingdom all by itself and the care and charge of the household lay with the father or the "Tang Chia Ren." The duty of the other members was to obey. There were exceptions. There were people who repaired the road or bridges, and distributed rice-tickets and wadded garments to the poor. For the dead these philanthropists gave coffins and land for burial. The public attributed this public-spiritedness to something wonderful and extraordinary, whereas it is our duty to help the helpless and serve society. But in the old family the children were never taught but to mind their own business, care for their interest, and seek after their own happiness. Naturally they grew up with selfish ideas and narrow-minded conceptions. The following proverb says, "Koh Ren Tse Sau Ming Chieh Hsieh, Show Kwan Ta Chia Wua Shang Swan," which means that each person just sweeps the snow in front of his door and does not bother with the frost on the tiles of his neighbor's. How could the children be sociable? The father never asked the opinion of any person. He only dictated his will. All orders must be obeyed implicitly and without question. Being suppressed and given no chance for self-expression and development, the young people, when once plunged into the bigger family-society, naturally did not know how to behave or act. They lacked sound judgment, good discretion and wise executive power. They could not understand what they had not experienced be-

fore. Is it surprising that one often finds mob spirit among the Chinese people?

#### *Seclusion of the Sexes*

The strict seclusion of the sexes was another stumbling block in the advancement of social affairs. No girl after she reached the age of ten was allowed to see her cousin of the opposite sex. The old people did not know that the less you see a thing the more curious you become about it. We often hear all sorts of tales since the revolution, regarding sex problems. Being inexperienced, impulsive, curious and emotional, these young people wanted to taste life and to find out what life meant for themselves. They must satisfy their curiosity and desires. Without proper training and right guidance, they had to make many mistakes, by trial and error, such as divorce, unhappy union, illegal marriages, suicides, and so forth.

#### *Things That Are Invaluable*

China is making progress, though slowly yet surely and steadily. It is not unusual to hear remarks in the family conversation about the government, the general, social events and international affairs. The Student Movement, 1919, did much good in this way. Mass education has broadened the mind of many people. Roads, cars, and other modern means of communication are signs of widening the family life, which is not the end in itself but one of the participants of the big whole. It is not enough just to sweep the snow in front of one's door. Everyone's duty is to make a clean, orderly and good society for all. It is a family in another sense. Schools are opened everywhere and instead of engaging tutors at home, the children are sent to mingle with other children of different classes. They have to learn to be good citizens before they can join and serve the people and nation. It does one's heart good when one sees a father playing with his children. He is no longer a "god" but one of the members of the family. Girls and boys play together, study in the same school, and get to know each other well. When they work and live in the bigger family, society, they know better what to do and what to avoid.

From a secluded family life the modern age has entered the social world.

These are the three changes which have taken place in the family life during the last twenty years, economic, moral and social. There is no improvement without changes but changes are not always signs of great progress. Many people wish to tear down everything old before they build a new China while others believe in keeping some of the good principles, ideals and customs. Personally I agree with the latter. There are things that are invaluable. They must be preserved and kept, such as filial piety. The present generation is getting away from this moral idea. China needs changes but all

the changes should aim at something higher, better, and nobler. Christianity has done valuable service to China, especially in raising the position of women to the place where they ought to stand. It was through Christianity that women were allowed to come out and meet others. When we hear about the Women's Leagues, Mothers' Clubs, and many other social activities, we little think what great improvement has been effected in the family life in general. China is still in the period of transition, and changes are taking place daily, but every change should make better citizens, better families and a better nation.

### Our Book Shelf

(Continued from Page 306)

*Christian Reunion in Ecumenical Light.* By Francis J. Hall, D.D. Publishers, The Macmillan Company, New York. Price, \$1.50.

Dr. Hall has given much study, for forty years, to the problem of Christian unity. He is conscious of a lack, in almost all the literature on this subject, of its world-wide aspect, and therefore adds another book to the growing number. There is in the very first sentence the challenge: "What do we mean by Christian Unity?" Much confusion prevails in a failure to distinguish between union and unity. Many do not probe into the integrity of each Church, its confessional position, ministry, and general polity. Some supporters of Federation regard it as an emergency scheme only for corporate union. Others are coming to see that the unity for which Christ prayed, and which alone can secure the *interior fellowship* upon which both the individual and social aspects of true religion depend for full actualization, is necessarily Corporate. As a former professor in the General Theological Seminary, New York, he upholds the views of the Anglican Church, but it is an honest attempt to lay bare the situation and to bring out the largeness of the problem of reunion. This book should be placed into the hands of the enthusiasts for Church Union, but who do not seem to grasp the difficulties in the way.

*The Foundations of Jewish Ethics.* Compiled by Dr. Simon Bernfeld. Translated by Armin H. Koller, Ph.D. Publishers, The Macmillan Company, New York. Price, \$2.50.

A sincere attempt is made in this volume to set forth in its own language, *What* Judaism teaches and *How* it teaches it. There are eight chapters, with introductions by leading Jewish authorities. The insistence upon formality, as a principle of religion, is the new core and backbone of Judaism. The amount of good existing in the world is the amount that man himself calls into being. Life is given to man by God and man himself has the task of shaping and forming it. By doing what is right, man "chooses life," he becomes the creator of his existence. There is a most helpful chapter on "Purity of soul." Judaism attributes to man now as ever capacity (out of free choice) to prefer the good and to do it, and also imposes upon him the obligation to do so. Man finds redemption from sin through his own manful return to the good and the mercy of God. There is an equality of all human beings. The religion of the Jew ascribes to all men and peoples without exception a noble descent and a spiritual-moral value. Religion lends dignity to the will to live, but it also requires it. Life is thus a possession that he is to guard, a problem that he is to solve. This volume aims to do good in the Christian as well as also in the Jewish camps which may result in the moral betterment of mankind.

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"I enjoy reading THE OUTLOOK OF MISSIONS and in knowing what our Church is doing."

MRS. HENRY PEASE, Goshen, Indiana.

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### Evangelistic Opportunity in China

Dr. Sherwood Eddy who has been touring the Far East presenting the claims of Christianity before student groups and others, has had an unusual hearing in China. Reports of his meetings in college institutions in South and East China indicate that religiously there is an open door to an extent that has not been true in recent years. Although there

is cynicism and atheism among student groups he has been accorded an interested hearing and been given a response that was beyond expectation. In view of the fact that within three years Christianity has been bitterly opposed as an agent of imperialism and superstition it is worthy of note that now there seems to be a genuine opportunity for reasonable yet fearless evangelism.

### Children's Corner

#### The Little Turtle

There was a little turtle,  
He lived in a box,  
He swam in a puddle,  
He climbed on the rocks.

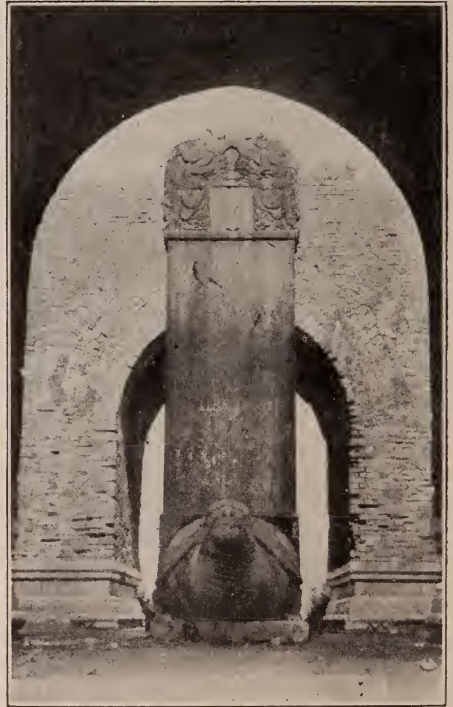
He snapped at a mosquito,  
He snapped at a flea,  
He snapped at a minnow,  
And he snapped at me.

He caught the mosquito,  
He caught the flea,  
He caught the minnow,  
But he didn't catch me.

—VACHEL LINDSAY.

Your "Miss Alliene" saw many turtles in China and Japan. Some of them were live ones, though they never "snapped at me," and some of them were made of wood. This one I saw in Nanking, China. His heavy load is a monument. But then, his back—yes—all of him, is made of stone, too, and so I do not suppose he gets very tired, do you?

When I left Japan, one of my "sayonara" (good-bye) gifts was a turtle made of Sendai wood. "It is for long



life," the gift card read, "for the Japanese say the turtle lives 10,000 years."

### Board of Foreign Missions

#### Comparative Statement for the Month of May

	1929			1930				
Synods	Appt.	Specials	Totals	Appt.	Specials	Totals	Increase	Decrease
Eastern	\$21,070.83	\$1,312.88	\$22,383.71	\$17,243.70	\$958.68	\$18,202.38	.....	\$4,181.33
Ohio	10,328.87	993.37	11,322.24	5,584.30	2,078.63	7,662.93	.....	3,659.31
Northwest	1,643.22	197.10	1,840.32	648.05	65.00	713.05	.....	1,127.27
Pittsburgh	8,310.47	518.90	8,829.37	5,268.52	82.80	5,351.32	.....	3,478.05
Potomac	12,156.76	324.39	12,481.15	5,163.08	85.55	5,248.63	.....	7,232.52
German of East.	1,835.45	.....	1,835.45	741.88	.....	741.88	.....	1,093.57
Mid-West	2,257.03	10.00	2,267.03	1,727.68	13.14	1,740.82	.....	526.21
Miscellaneous	.....	20.00	20.00	.....	.....	.....	.....	20.00
Annuity Bonds	.....	2,600.00	2,600.00	.....	.....	.....	.....	2,600.00
Bequests	.....	.....	.....	.....	250.00	250.00	.....	.....
Totals	\$57,602.63	\$5,976.64	\$63,579.27	\$36,377.21	\$3,533.80	\$39,911.01	\$250.00	\$23,918.26
						Net Decrease	.....	\$23,668.26

# The Woman's Missionary Society

GRETA P. HINKLE, EDITOR

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## *Echoes of the Cabinet Meeting*

*"Sambo, I don't understand how you can do all your work so quickly and so well."*

*"I'll tell yuh how 'tis, boss. I sticks de match of enthusiasm to de fuse of energy—and jest natchurally explodes, I does."*

This might well be said of the Cabinet of the Woman's Missionary Society of General Synod which met recently in the Theological Seminary, Dayton, Ohio. The speed with which the work was accomplished was almost unbelievable, considering the amount of thought and consideration given to many of the items. Truly the match of enthusiasm touching the fuse of energy exploded the knotty problems that puzzled even the wisest heads.

A visitor would have been impressed with the way those charged with particular responsibilities persisted in getting down to the root of things, unearthing—as far as possible—all the facts so that plans might be made intelligently and to the best advantage of all concerned.

Thought-provoking devotional services were conducted by Mrs. B. B. Krammes, Mrs. Irvin W. Hendricks, Mrs. B. A. Wright, and Mrs. Jesse M. Mengel. On the last day, Mr. Faylor, student at Central Theological Seminary, added much to the service by playing a number of beloved familiar hymns on his musical saw.

Throughout the sessions, Cabinet members were conscious of the bronze memorial tablet erected in the Seminary Chapel to the Rev. William A. Reimert. On the morning of June 13, the tenth anniversary of his martyrdom, the Cabinet paused for prayer, led by Mrs. Francis R. Casselman, in honor of his memory.

One of the outstanding days of the meeting was that on which a visit was paid to Pleasant Valley Reformed Church

where Rev. and Mrs. Loran W. Veith, with exceedingly meager equipment, are conducting a most comprehensive program of Christian education.

This Christian center ministers to a settlement of folk who until recently lived in the mountains of Kentucky, in isolated districts where no mail reached them from October until May. Perhaps it will be easier to realize some of the particular difficulties and problems that come to Mr. Veith when it is known that no mem-



REV. AND MRS. LORAN W. VEITH  
Taking a few moments from the D. V. B. S.  
to bid adieu to the Cabinet, W. M. S. G. S.

ber of his consistory has ever before had any experience as a church member. Legal authorities in Dayton have testified to the influence of the church, already evidenced by the decrease in juvenile delinquency in this settlement of 1100 people.

No institution in the world can ever replace the Christian Home, but Daily Vacation Bible School goes a long way towards helping to fill that gap in the child's life. Cabinet members observed a cross section of the D. V. B. S. and were much impressed with the workers and the quality of their work all of which is accredited. The various groups are linked with community and county agencies, availing themselves of every opportunity for improving their program. The 4-H Club—Health, Head, Hand, Heart—is made up of girls in the D. V. B. S. who have satisfactorily completed their required work in the sewing classes. Dayton High Schools allow  $\frac{1}{4}$  credit to those meeting all the requirements of this Club.

The Dayton Music Club was instrumental in placing pianos in the Church and now they are seeing to it that in the near future all pianists for the activities of this Church will be available within the membership, for they are sponsoring Piano, Violin and Harmonica Clubs.

The present building of Pleasant Valley Church is a portable chapel now, in its third location, housing its third congregation. In spite of its inadequacy, the work is growing rapidly and it is the earnest hope of everyone interested that in the near future there may be a new plant. At the sessions of the Cabinet, it was decided to give a church building fund of \$5000 for this project.

Snatches taken here and there from the reports of officers, departmental secretaries and representatives, will keep us partially informed until the Minutes giving a full account of actions and discussions come from the press.

The Treasurer reported that all synodical societies had either paid in full or over-paid the budget; but she announced her embarrassment because so many local societies wait until the end of the year to send budget remittances. We of the Woman's Missionary Society assume the



OUR TREASURER AND HER BODYGUARD  
MRS. R. W. HERBSTER AND RICHARD  
WINTER, HER GRANDSON

salaries of missionary teachers, evangelists, and deaconesses as our responsibility. It is very necessary that salaries be paid monthly; and yet how can our General Synodical Treasurer forward the money unless she receives it from the synodical treasurers, and how can they unless the classical treasurers are on the job, and where would the classical treasurers get it if not from the local treasurers? (It sounds like the tale of the House That Jack Built, doesn't it?) How could a firm conduct its business, if all funds were withheld until the end of the year? How could a home-maker manage her household to the best advantage from January to January, if no income were available until the end of the twelfth month? Oh yes, of course, a person in such a dilemma might find a way out by borrowing; but no one would consider such a procedure the most economical or satisfactory one.

The plea comes, therefore, from these, your elected representatives, entreating every local society to assist in establishing the business on an efficient basis, by making monthly payments.

Mid-West Synodical Society has been doing this for some time, but it is the only one with this record. Let us hope that within another year all other synods may step up beside Mid-West. It all depends on the LOCAL SOCIETY. Surely it should be easier for every member to pay the small sum monthly or quarterly in advance.

Potomac and Northwest Synods and German Synod of the East had increased Thank Offerings. Seven Hungarian Churches gave liberal Thank Offerings and a generous one was received from Trinity Church, West Hollywood, California.

Potomac Synod presented the most memberships—Life and In Memoriam—31, Eastern Synod ranked second with 27.

Reports of the special emphasis on membership in the various synods and classes were heard with great interest. It is practically impossible to expect results from such a campaign of education and inspiration, at once. While the Secretary of Organization and Membership was unable to report a net gain in membership, it is anticipated that by another year the effects of enthusiastic effort will begin to show themselves. A recommendation from this department asked for the careful conservation of every present member and a net increase of 2 members in 1930-1931. Northwest Synod was the

only one to report a net gain in membership.

Anxiously awaited was the announcement of the results of the Reading Course. As is usual with a first attempt to tabulate the progress of a project, reports were very incomplete. There was no doubt, however, concerning the widespread enthusiasm which this Course has aroused and numerous have been the testimonies as to the interest awakened in many otherwise non-active members.

Diplomas were awarded to 143 readers who had attained at least 50 units. Of all those reported by the Synodical Secretaries, Mrs. Allen Lampe, Frederick, Md., ranked highest for the Woman's Missionary Society, with 75 units; and Miss Verna Lentz, North Carolina, stood first among Guild readers, with 62 units.

Our Literature Depositories have sold 2,231 of the Reading Books during the past year. Of these, "The Laughingest Lady" headed the list, "The Song of Our Syrian Guest" came second, "Shepherds" third, and "A Lantern in Her Hand" fourth.

Ohio Synod reported the greatest number of women enrolled in the Reading Course, while Eastern Synod boasted the greatest number of girls. Eastern Synod had the most Woman's Missionary Societies achieving the Reading Course Point on the Standard of Excellence, while



DR. AND MRS. H. J. CHRISTMAN AND DR. AND MRS. F. W. LEICH  
Who "fathered" and "mothered" the Cabinet during their stay in Dayton.

Ohio ranked highest among the Guilds on that score. And yet, when it came to the total number of units to the credit of its readers, Potomac Synod took first place and Eastern and Ohio dropped to second and third places respectively.

Comparison of interest from the Literature Report were: 2154 more text books sold this year, 95 more Mission Study Groups reported, 13 more G. M. G. Packets, 77 more M. B. Packets, 104 more Stewardship Packets, 89 more Temperance Packets, 575 more Prayer Calendars.

The Secretary of the Central West, reporting for the Indian Committee, said of the Indian School at Neillsville, Wisconsin: "I want to tell you of the work of our school, which I have had the opportunity to watch. I do not believe that it is duplicated anywhere. The staff is made up of consecrated young people of the Reformed Church, well trained for their specific duties and imbued with a spirit of cooperation that is truly exhilarating. In times of stress, the stenographer helps the cook, the teachers assist the governesses, the governesses will help the laundress, and so on. Everyone is alert to the duties which must be performed and willing and capable of handling them.

"The school work conducted in English, which is a foreign language to the children, is unique; but judging from my visits in the class rooms and from the county examinations which our children take, it compares very favorably with the public schools. Bible instruction is given regularly and in such a delightful way that the hearts and minds of the children are opened to the truth and many forsake the spirit worship and worship the one true God.

"Not only are the children housed more adequately, but the staff is more comfortable since the new addition has been built. They can, therefore, give more and better service."

Opportunity was afforded the Cabinet members to see one of the W. M. S. G. S. Church Building Funds at work when the Adult Bible Class of Corinth Boulevard Church, of which Rev. Ben. M. Herbster is pastor, invited them to be their guests for a few hours. Several get-



RUTH HEINMILLER AND HER BIRTHDAY CAKE ON THE DAY AFTER THE "PARTY"

acquainted games were played, after which a clever little playlet, "They Do Say," was presented. Following this there was another period of fellowship during which refreshments were served. Loath as they were to leave, it was imperative that the members of the Cabinet hasten back to the Seminary and continue their business even though the hour was late. The relaxation afforded by the hearty laughter during the playlet smoothed furrowed brows and cleared tired brains so that the women returned to their sessions ready to work strenuously during the remaining minutes of the day.

The local committee, headed by Mrs. F. W. Leich and Mrs. H. J. Christman, had arranged every detail for the welfare of those attending the sessions. Not only did they minister to daily needs by providing delicious food, served in the Seminary Dining Room, comfortable beds in the Dormitory, as well as a cool, airy, meeting room; but they arranged a most delightful "party." On this evening, a few of the Cabinet's friends from the city joined with them in saying "Happy Birthday" to our Secretary of Girls' Mission-



ary Guild and Mission Band, and "Bon Voyage" to the Executive Secretary and the Secretary of Literature. On this occasion Irene Tarczaly, pianist, Deaconess at the Hungarian Reformed Church, Dayton, favored the guests with a beautiful rendition of several Hungarian numbers.

The Cabinet was honored in having present at several of the sessions Mrs. Ward Hartman, Mrs. Annetta H. Winter, and Dr. H. J. Christman, president of Central Seminary, all of whom added to the inspiration of the meeting with well-chosen remarks.

### *Here and There Around the World*

Miss Minerva Weil, missionary in Shenchow, China, writes: "You will be interested to know that our Shenchow women organized a Woman's Missionary Society last September which meets monthly.

"The Ladies' Aid—first step toward self-support—was started several months later by Miss Liu. The latter meets weekly from 10 A. M. to 1.15 P. M. on Wednesday."

\* \* \*

Anyone with an artistic bent will appreciate this word picture taken from a letter written by Miss Lydia A. Lindsey, Sendai, Japan: "We've had such a lovely spring out here. I wish you could see the Sendai hills now aflame with azaleas. Lately we found several acres of wild forget-me-nots with the loveliest lavender violets thick among them."

\* \* \*

Miss Alice M. Kyle, for many years treasurer of the Committee on Christian Literature for Women and Children in Mission Lands of the Federation of Women's Boards of Foreign Missions, passed to her eternal rest after a long illness. The Woman's Missionary Society joins the many who mourn her absence from their midst.

\* \* \*

Much help was given the Educational Commission of the Woman's Missionary Society of General Synod this past winter by Mrs. Margarete Strack Fischer. Mrs. Fischer is always generous with her time and talent in the preparation of literature. Among her many contributions is the poem for the card which accompanies the Thank Offering Boxes.

\* \* \*

An interesting note in the Guild column this month is the fact that Mr.

Harold White is reported as a Mission Band Leader. Perhaps other Bands searching for a leader, have failed to look in this quarter.

\* \* \*

It was with regret that absence of the following was noted at the Annual Cabinet Meeting: Mrs. Henry S. Gekeler, Mrs. John Lentz, Miss Helen M. Nott, Mrs. J. W. Fillman, Mrs. Joseph Levy and Mrs. F. W. Kratz.

### *Christian Citizenship Truth*

(For use with September W. M. S. Program)

"We are building day by day,  
In the good or evil way,  
And the structure as it grows  
Will our inmost selves disclose,  
Till in every arch and line  
All our faults and virtues shine.  
We may build a castle grand,  
Or a wreck upon the sand.  
Do you ask, 'What building this,  
That can show both pain and bliss,  
That can be both dark and fair?'  
Lo! its name is Character.  
Build it then whate'er you do,  
Build it straight and strong and true,  
Build it clean, and high and broad,  
Build it for the eye of God."

We may help to build the character of our nation by electing men to office who will stand for the highest ideals as set forth in the Constitution of the United States.

If we could but revive the consciousness of childhood, if we could but look out once more through its unclouded eyes, what divinity would sow the universe with light and make it radiant with fadeless visions of beauty and of truth!

—H. W. MABIE.

### Friendship for Others\*

Cast: Three boys and six girls—Junior,  
Primary and Kindergarten age.

*Enter Boys*

*Will:* I have brought the flags so that we might put them up. The Philippines are a part of the United States, so the American flag and the Christian flag can be put up together here. This is a good place for the American flag (*places flag, after which the school stands and sings one stanza of "America," then gives salute*). The Christian flag should be near it, I think (*places flag, after which school sings one stanza of "Onward, Christian Soldiers" then gives salute to Christian flag*).

*Bob:* We will not forget that we are loyal to our country and God who takes care of us. Jesus said, "Love one another" and that is what we are trying to do.

*John:* The Friendship Chests will help to do it. When did this Good Will Friendship begin?

*Will:* In 1927. It began with sending dolls to Japan. America wanted to befriend Japan, who felt hurt about the Immigration Act, and this was a way to show that we were good friends. So we gathered 13,000 dolls. The girls dressed them and they were sent for the Great Doll Festival of Japan.

*John:* But that didn't mean anything to us boys. Why didn't they send kites? Japan has a big day for boys and kites.

*Bob:* Well it did some good. Japan was glad to get them and they also sent fifty-eight dolls to this country. We saw moving pictures about it. Some of their dolls cost one hundred dollars and they took them from one city to another showing them. But we boys had a chance to give when the School Bags were sent to Mexico last year. This also was a Friendship Project.

*Will:* Our class helped to fill one of the bags. We had marbles, pencils, books, balls and many other things to put in.

\*This service, arranged by Mrs. Anna L. Miller, was used in Trinity Church, Canton, Ohio, in connection with the sending of the Treasure Chests. Remember, you who read, that all Chests must be in by August 15, 1930.

So the girls didn't do it all.

*John:* Here come the girls. They have the chests. (*Boys stand at attention.*)  
*Enter girls.*

*First Junior Girl:* We heard what you said, and we are glad we can do this good work together. We are glad that the Philippines were chosen for this World Friendship project. They surely are Treasure Chests. You remember what Jesus said, "For where your treasure is, there will your heart be also."

*Second Junior Girl:* Do you know when the boys and girls will get the chests, and who will give them?

*Third Junior Girl:* They will be given December 30th, 1930. This day is a big holiday. The Philippines have a national holiday for Jose Rizal. He was a great patriot and gave his life for his country. It's like Washington's Birthday or Fourth of July here in America.

*Second Junior Girl:* I am told that the Chests go to the Department of Education and they will give them out to the children. I hope there are enough for all the boys and girls and won't we be glad when they answer our letters? Each chest has letters in it.

*Will:* Why did we send metal chests?

*Bob:* Don't you know about the white ants and how they eat wood and many other things? So we sent metal chests and now the children have a good place to keep things in. I would like one myself. Just see how beautiful they are. (*Holds up a chest for all to see*). Some are going by parcel post and others will be taken by the War Department on their boats. I say that's better than carrying guns.

*John:* Well we wish you a happy voyage which ever way you are going.

*First Primary Girl (steps forward):*

To show our thanks, O God, to Thee

We, too, have gifts to bring.

We lay them on Thy altar here,

And praise to Thee we sing.

(*Girls place chests on table, then step back to places*).

*Kindergarten Girl:*

Suppose we children had to live  
Without the help of others?

I mean, suppose we had to be  
 Without the help of others!  
*Second Primary Girl:*  
 Suppose no people ever did  
 The things that they should do,  
 To help each other in the world!  
 I wouldn't want to live, would you?  
*All:*  
 Bless Thou the gifts our hands have  
 brought,

Bless Thou the work our hearts have  
 planned,  
 Ours is the faith, the love, the thought,  
 The rest, O God, is in Thy hand.  
 Amen.

*Entire School stands and sings:*  
 We give Thee but Thine own,  
 Whate'er the gift may be;  
 All that we have is Thine alone,  
 A trust, O Lord, from Thee.

### Prayer Calendar

THE Dome of the Rock is seen through an arch on the August page of the Prayer Calendar. "This supreme specimen of oriental architecture, one of the most beautiful buildings in the world, is in the form of a flat-roofed octagon with a central dome, 98 feet high. Monolithic marble pillars, surmounted by gilded capitals, surround the bare Rock of Moriah, sheltered pinnacle of this holy hill, which is called Mount Moriah. The building was constructed by the Caliph Abd el-Malek, although it is often erroneously called the Mosque of Omar, after the caliph of that name. Glazed tiles have taken the place of mosaics in its external decoration.

"In Arabic the building is called by the beautiful names of 'Kubbet es-Sakhra' (The Dome of the Rock) and 'Haram esh-Sherif' (The Noble Sanctuary). From here the Moslems believe the Prophet Mohammed ascended to Heaven on the back of his magic steed with a human face.

"In the Middle Ages the Crusaders conquered Jerusalem and for about 100 years the country was under Christian rule. During this period the Crescent was replaced by the Cross, and an iron grill erected around the rock, almost the only

existing relic of the hundred years the knights held the city. When the Arabs under Saladin reconquered it, the Dome of the Rock was restored and again the Noble Sanctuary was surmounted by a Crescent, but the Christian grill remains."

"It is at the foot of this Dome, beyond the squalid Moghrebini quarter, that the Jews wail for the palace that lies desolate and the 'walls that are overthrown.' Among the Jews who gather at this Waiting Place, near the foot of the old Temple wall on Friday afternoons and on Saturdays there are many recent immigrants. They join in replying 'We sit alone and weep,' as the cantor chants, 'Because of the palace which lies desolate' and 'Because of the Temple which is destroyed.'"

The Rev. Milton T. Stauffer, author of the prayer for this month, was formerly a missionary in China. Later he served as one of the secretaries of the Student Volunteer Movement and as Executive Secretary of the Committee of Reference and Counsel of the Foreign Missions Conference of the United States and Canada. Rev. Mr. Stauffer participated in the Jerusalem Conference. At present he is located in New Jersey, pastor of a congregation of the Reformed Church in America.

### Quiz

1. What do Moslems believe concerning The Dome of the Rock?
2. Where is a Church ministering to Kentucky mountaineers?
3. Who is the president of the W. M. S. of your synod?
4. Which synodical society reported a net gain in membership?
5. How many readers received diplomas?
6. What plea comes to the local society with regard to the payment of budget? Why?
7. Were there more or less text books sold this year?
8. The Home Mission book which will guide our study next fall is.....?
9. ....is the theme for our foreign mission study in 1931.

## Literature Chat

CARRIE M. KERSCHNER

“NO mistake or failure is as bad as to stop and not try again.” Therefore, if you failed last year in making your programs as interesting as you thought they should have been, cheer up, members of the Program Committee, and try again! (Of course, every society has its program committee that, with the President of the society, is responsible for planning all programs!)

By the time you read this Chat the Program Packet for your Missionary Society will be almost ready. You may order it now. The price is 75 cents and *we ask you to kindly send money with all orders.*

REMINDER—The last prayer in the August program is marked with one asterisk, “\*”, indicating that it should be looked for in a leaflet in the packet. You will, however, find it in the Clipping Sheet under suggestions for the August meeting.

SUMMER CONFERENCES—The Books recommended for use by the average society for study classes are as follows: *Home Missions*, “Between the Americas,” by Jay S. Stowell. This is listed for young people in the announcement of books and on the Summer Conference Programs. *Foreign Missions*, “India on the March,” by Alden H. Clark. This is also listed for young people. Those women who want to use these books in their home study groups will do well to enroll at the conference in the classes in which these books are used. The women who prefer using books prepared for advanced groups may enter the classes in which the books “Trailing the Conquistadores,” Samuel G. Inman and “India Looks to Her Future” by Oscar M. Buck, will be used. Each one of the above mentioned books sells for 60 cents paper and \$1.00 cloth.

At the Lancaster School of Missions there will be no classes in which any of these books will be taught. The classes are all on “Specialized Missionary Edu-

cation” and the “International Standard Courses.” Fine for leaders.

We are happy to say that the programs for 1930-1931 have been sent to the printer. We believe that these suggested “Programs of Service” will be helpful to all societies. The Clipping Sheet contains many suggestions to make your programs more effective.

REMEMBER that the Educational year of the missionary societies begins with September. Get ready for that particular meeting now. Arrange a meeting of the executive or program committees of the Woman’s Society and the Girls’ Missionary Guild to plan for the September meeting. It is to be not only a joint meeting, but also a guest meeting. The subject for the evening is “The Call to Serve.” Women, use the W. M. S. Invitations, 10c per dozen, 40c for 50, 75c per 100. Girls, use the G. M. G. Invitations, which are the same price as those for the women. Invite your guest early or there may be a scarcity of women and girls in the congregation to go around.

At the September meeting the girls are to be responsible for the rendition of the play, “Love Answers the Call,” and for the Fellowship Hour. If more copies of the play are needed the price is 10c, 6 for 50 cents.

Perhaps you will want extra copies of the Clipping Sheet. These are 10 cents each. There will be many opportunities throughout the year to use the OUTLOOK OF MISSIONS. If you are not already a subscriber, send your subscription (\$1.00 per year) to the OUTLOOK OF MISSIONS, 310 Schaff Bldg., 1505 Race St., Philadelphia, Pa.

The girls will want to know about books, etc., for their use. No indeed, girls, you have not been forgotten. A variety of suggestions have been noted in a leaflet by your Guild Secretary, although no programs are based on any of the books. Is that not strange? You may think so, but if you could peep into the books, that have the finest suggestions for programs, worshipful material, etc., for the leaders to make your meetings as interesting as possible you would be happy that the book, “West Indian Treasures,” 75c paper and \$1.00 cloth (remem-

ber what comprises the West Indian Islands?), has been chosen for your home study. While this book will not be taught at the Summer Conference, the theme, "The Caribbean Islands," will be considered in several classes. "Between the Americas" will be taught. Inasmuch as that is a reference book you will naturally go into that class. Anything with a suggestion of a treasure appeals and this is an Intermediate book which will be much enjoyed by you all. The price is 75c paper; cloth \$1.00. What is the name of the foreign study book? You progressive girls will welcome a book that is about a country on which the public is focusing its eyes at present—INDIA! The book, "India on the March," is to be used. It has the most attractive cover, is up to date, tells many things that happened in India in 1929 and will take you on the finest "march" you have had in a long while. The price is \$1.00 cloth, 75 cents paper. This is not the best thing about your study of India. The best news I can give you is that no less a person than Miss Ruth Seabury, a recognized leader of young people, has prepared suggestions for worship service, programs and all that is necessary for your meetings, in a book entitled "Do You Like Our Country?" This sells for 50c and is the leader's book. Is that not wonderful? It is easy to imagine how you will bubble over with enthusiasm about this course on India. You will need for reference "India on the March" or "The Star of India," cloth \$1.00; paper 75 cents. "Freedom" is a reading book on India. It gives the story of two young students, a brother and sister belonging to a high-caste Hindu family in Bengal as they meet the new forces of nationalism, western education, and Christianity that are working such great changes in India. Are the women and girls going to use the same book? Certainly. It is true that both the girls and the women will use the book "India on the March." The Packet for Guilds is priced at 50 cents. It is full of helps for your study of both the home and foreign books.

FOR CHILDREN? Such a wealth of material! Primary grade groups will use "Children of Sea and Sun" and "Bhaskar and His Friends" for the home and foreign books; Junior groups will want "Sugar is Sweet" and "The Golden Sparrow." Have you ever heard such attractive titles? They are bright, friendly, sweet and brilliant! The prices of these books are \$1.00 cloth; 75 cents paper. Then there are the Picture Maps on both of the themes—Caribbean and India Maps. These are 50 cents each. And how the children love to make them! Large Outline Maps for both foreign and home study are 25c each, while the small outline maps are 25c for 12, the sets of small maps are not broken.

At last the Reading Course leaflets are ready. You will receive your supply soon. If you have not yet ordered them get one for each member of the society. Everyone can read the three books of the Bible—Luke, Romans and Jonah. Three specially low priced books are "The Victory of Mary Christopher," limp cloth, 15c; "Famous Women of the Reformed Church," 85c; "Famous Places of the Reformed Church," 85c; "The Message of Stewardship," 40c. Christian Citizenship Packet (formerly Temperance) is 15c. It is the best packet you have ever used. The Thank Offering Packet contains all the new services, plays, invitations, report—in fact everything that is new. Price 30c. The Stewardship Packet—known as the Rainbow Packet—is very fine and costs only 15c.

Allow plenty of time for receiving packages.

Please send money with orders and include a few extra cents for postage.

All those residing in the area of the Eastern Depository order from Carrie M. Kerschner, 416 Schaff Bldg., 1505 Race St., Philadelphia, Pa. Those residing in the area of the Western Depository order from the Woman's Missionary Society, 2969 W. 25th St., Cleveland, Ohio.

## Girls' Missionary Guild

*Ruth Heinmiller, Secretary*

**I**N order to make your plans for those *interesting* meetings this fall, order the Program Packet (50c) and study books immediately.

The themes for study are "The Caribbean Islands" (home) and "India" (foreign). The home mission study should be used first. It will be necessary for each Guild to have at least one copy of the leader's book and two or more study books. It is better if there is a study book for every two or three girls in the group.

The leader's book contains suggestions for worship, discussion, service activities, etc. The home study book is "West Indian Treasures" by Winifred Hulbert, price 75 cents. The leader's book is "Manual for Leaders Using West Indian Treasures," price 50 cents. "Between the Americas" by Jay S. Stowell is a splendid reference book to use in connection with this study. The Program Packet contains additional material and suggestions for the programs.

The Woman's Missionary Society and Girls' Missionary Guild are to have a joint meeting in September. The Guild girls will give the playlet, "Love Answers the Call," and have charge of the fellowship hour. The program committees from the two organizations are to plan



GIRLS' MISSIONARY GUILD, ST. PAUL'S CHURCH, GREENVILLE, OHIO

In October, 1928, this Guild numbered 8; by March, 1929, there were 14 members; during the summer, 4 moved to other cities and 10 new ones were gained, so that by March, 1930, there were 20 members. Since then 2 more have been added. The present membership, therefore, is 22. A high average attendance always guarantees a very interesting monthly meeting. Mrs. Edgar V. Loucks, Counsellor, appears on the picture with 16 of the Guild girls.

the program. If there is no Woman's Society in your congregation, plan to begin the study of "The Caribbean Islands."

New Organizations for this month are:  
*Girls' Missionary Guild*

Potomac Synod—Christ Church, Littlestown, Pa., organized by Miss Nettie Baker with 12 charter members.

#### *Mission Bands*

Eastern Synod—Zion's Church, Leighton, Pa., organized by Mrs. M. E.

Frantz with 31 charter members. Leader, Mrs. Frantz.

Pittsburgh Synod—St. Luke's Church, Pleasant Unity, Pa., organized by Miss Evelyn Furry with 34 charter members. Leader, Mr. Harold White.

Ohio Synod—Trinity Church, Wadsworth, Ohio, organized by Mrs. Don Eckart and Mrs. G. H. Gebhardt with 24 charter members. Leader, Mrs. Alfred Smith.

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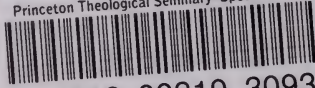
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